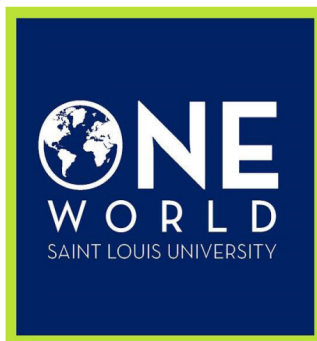


ONE NEW WORLD MAGAZINE



Redefining Home



VOLUME 24, ISSUE 1

Fall 2025

OneWorld Magazine

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OneWorld Magazine Statement on Generative A.I.

This statement, and its resulting guidelines, have been adapted from BIOL-4635-50's Spring 2025 Semester syllabus and Saint Louis University's Academic Integrity Policy.

Generative A.I., including but not limited to ChatGPT, Gemini, Microsoft Copilot, Midjournet, DALL-E or Github Copilot may not be used in contribution to OneWorld Magazine. As stated by Dr. Ashley Milam, a professor at SLU: “the use of such generative A.I. tools may compromise your learning by undermining your ability to analyze data narrative and formulate/create non-derivative creative work.”

Additionally, such use compromises the integrity of this magazine as a social justice institution and as an original product by and for the SLU community. Issues surrounding fair use and copyright remain unresolved. The environmental impact of A.I. usage threatens our planet's future. A repo from the United Nation's Environment Programme, for example, states that A.I.'s demand for water is projected to consume six to four times more water than Denmark.

As such, no part of OneWorld Magazine, from all aspects of writing to design, may incorporate the use or products of Generative A.I. Writing including but not limited to: the brainstorming of topics or titles, writing pitches, creating outlines, doing research, citing sources, writing, revising and editing final drafts, generating images, and editing designs.

Moreover, the use of A.I. can fall under the umbrella of plagiarism, as described by SLU's Academic Integrity Policy. These points state “without proper citation.” However, OneWorld Magazine provides these points for clarification on what SLU defines as A.I. contribution to assist in your understanding. No A.I. work may be used for the magazine, regardless of citation.

- “Directly representing the written, artistic, or spoken work generated or created by someone other than the student, by artificial intelligence, or by other technology without quotation marks or indented quotations and without proper citation to the source.”
- “Paraphrasing or incorporating the ideas, concepts, arguments, observations, images, objects, music, or statements generated or created by someone other than the student, by artificial intelligence, or by other technology without proper citation of the source.”
- “Presenting information from the internet, produced by artificial intelligence, or by other technology so that it appears to be the student's own work.”
- “Submitting as the student's own, any work that has been prepared, either entirely or in part, by another person, group, commercial firm, artificial intelligence, or by other technology without proper citation.”

We have a responsibility to ourselves, to the magazine, and to our readers to provide original work. this is especially true when we claim to be a social justice magazine. Our writing and art must be fueled by passion, human passion, to create a more equitable world.

Letter From the Editor-in-Chief



Ava Walker

She/Her

Junior

Political Science | Criminology & Criminal Justice

My first semester as Editor-in-Chief of OneWorld Magazine has been one marked by political dissent, doomerism and feelings of hopelessness as President Donald Trump's second term has taken root in America. These past few months have shown, more than anything, why publications like OneWorld are so important on college campuses. It's too often that our dissent is silenced, and we are left believing that our words and actions are incapable of creating change. Yet, OneWorld and its steadfast members continue to prove how their views, words and actions can help redefine the world they call home even as others painstakingly attempt to divide and limit it.

Isaac Hauffe's "Dogmatic Liberalism and the Death of Nuance," Grace Walter's "Numb to Noise: The Cost of Constant Tragedy," Caitlin Conrad's "Seeing the Unseen: Rethinking How We View Our Unhoused Neighbors" and more show how our world is being defined at our own peril. It's up to us to build community, express compassion and voice our dissent so that our home is redefined to give liberty to those whose backs, blood and tears America was built on. So that America can live up to its ideals and principles that it spouts so hypocritically.

To do so, we must stand up against blatant violations of our civil rights—not just for those whom America defines as citizens, not just for those who are of the governing party, and not just for those who are most similar to us—but for those from every walk of life. Rosa Luxemburg, in describing the problem of dictatorship, expressed thoughts that I encourage us to define our lives by in this current political climate.

"Freedom only for the supporters of the government, only for the members of one party—however numerous they may be—is no freedom at all. Freedom is always and exclusively freedom for the one who thinks differently."

Freedom is not a special privilege. We must remember that as we fight against the violent actions of ICE. We must remember that as we fight against the dismantling of voting rights. We must remember that as our own government turns against us, the very people who give it power and legitimacy.

I hope that the articles and art within this issue encourage and persuade you to advocate for yourself and others in spite of the hopelessness being pressed upon us. Your words and actions can change things; never forget that.

Be Dissentive. Be Steadfast. Be Radical.

Thank you.

Letter From the Creative Director

Alexandra Ogarrio Santiago

She/Her

Senior

Environmental Science | Anthropology



Home has always been one of those deceptively simple words. Everyone thinks they know what it means, yet the moment you try to define it, it slips away. It isn't just a place. It isn't just a memory. It isn't even always something we return to. Sometimes it is something we run from. Sometimes "home" is something we carry. Sometimes it breaks. Sometimes it is rebuilt. And sometimes, when life pushes us across borders or through transformations, we find ourselves stitching a new version of it altogether. That became the heart of this issue: 'Redefining Home,' not as a fixed point on a map, but as something that is living, changing, and deeply personal.

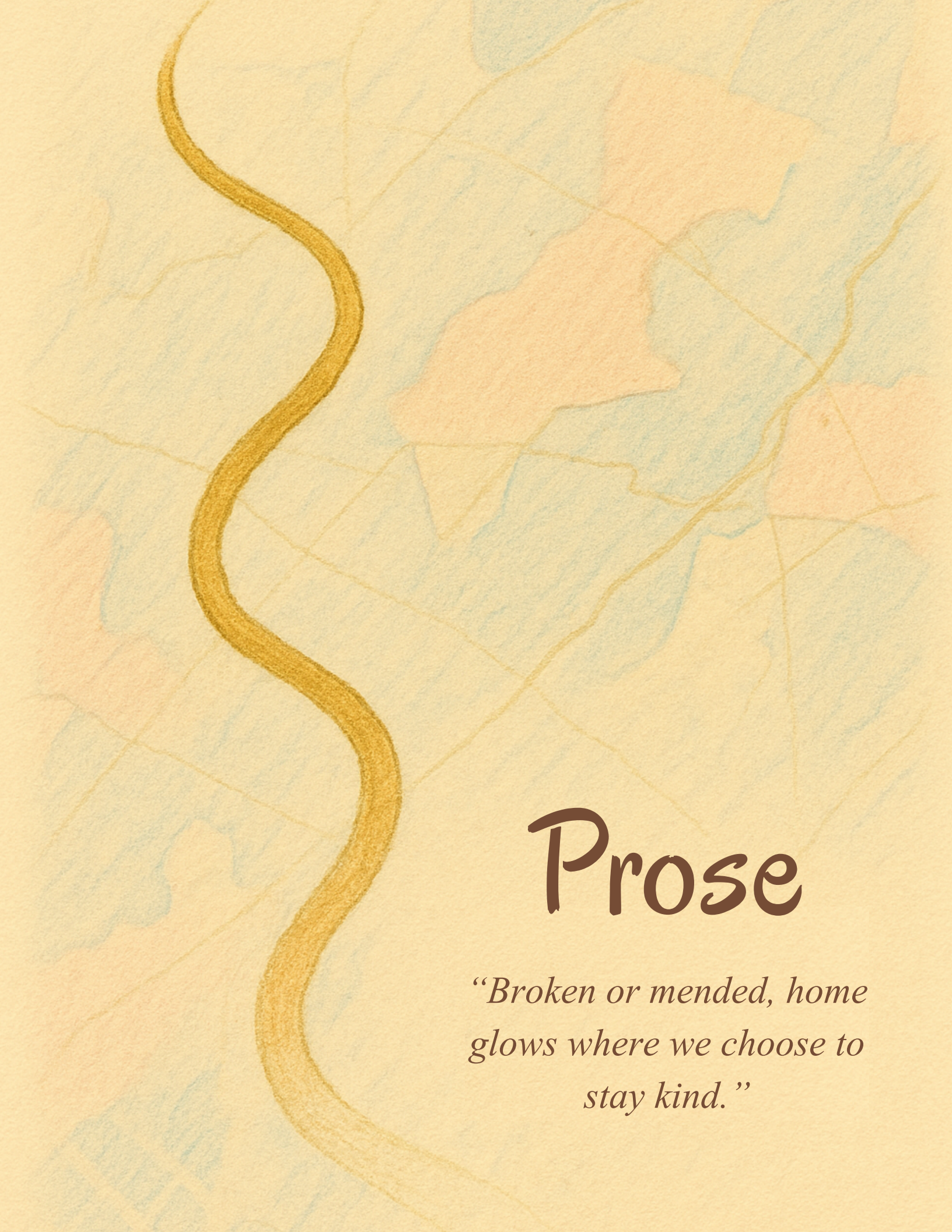
Our cover brings that idea to life. The central suitcase is more than an object of travel; it stands in for movement, migration and the reality that many homes can exist within one life. That suitcase isn't packed with clothes, instead, it overflows into a patchwork quilt that reshapes itself into a world map. Each fabric square is drawn from different cultural traditions, echoing how people build belonging from many places at once.

Woven into the quilt are fragments inspired by *kintsugi*, the Japanese art of repairing broken pottery with gold. Some pieces on our cover look cracked, some look mended, a reminder that even when home fractures, the act of rebuilding can leave us stronger and more beautiful than before. These golden lines aren't scars; they're stories. Look closer and you'll see landmarks and houses from many regions peeking through the stitching. They sit beside one another without hierarchy, making space for every version of "home," whether inherited, chosen or redefined.

This issue is built around that tension. Through articles, poems, photography and personal stories, we explore how people rebuild home after migration, how communities protect it, how artists redefine it and how individuals carry it through memory, culture, language, small rituals and in the things they refuse to let go.

Home doesn't have one shape. It never did. It's a mosaic, a patchwork, a set of fragments mended with gold. It's something you build again and again. I hope this issue helps you see your own version with a little more clarity, or at least reminds you that whatever your definition is, it's allowed to change.

"Home is not a place we find. It is something we keep building from memory, loss and love."



Prose

*“Broken or mended, home
glows where we choose to
stay kind.”*

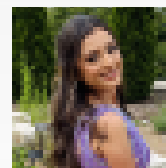
Healthcare Reform in the United States

Arely Onate Trejo

She/Her

Sophomore

Medical Sciences



Healthcare in the United States is a topic that is not only medical but political as well. A majority of Americans believe that the United States' healthcare system needs reform, but there has not been an agreement on how to approach reforming the system. Determining how to approach healthcare reform in the United States is a complex issue, and it is important for Americans to educate themselves on how the healthcare system works, the issues with the system and tactics other countries have followed to ensure better healthcare for their citizens. Regardless of how people believe healthcare reform should be done, there is a common con-

sensus: healthcare reform should prioritize the patient and aim towards providing the most efficient care.

Structure of the United States' Healthcare System

In order to begin this conversation, it is important to have a general understanding of the health care system in the United States. The system relies on both private and public insurance, not universal coverage, unlike many other developed nations, including Germany, the United Kingdom and Canada. According to the Kaiser Family Foundation (KFF), of Americans under the age of 65, approximately 60% receive insurance through their em-

ployer. Of the remaining population, the majority are insured through Medicare or Medicaid. Both Medicare and Medicaid are run by the government, but Medicare is run by the federal government, and Medicaid is run by state governments. Medicare provides health care primarily to those over the age of 65 and cost the government more than \$1 trillion dollars in the 2023 fiscal year, according to the Centers for Medicare and Medicaid Services. Medicaid is more exclusive, only providing health care to Americans who are living in extreme poverty. How deep in poverty you have to be to qualify varies from state to state, but it is important to

note that in some states people with no children do not apply regardless of how little money they make. Still, the government, both federal and state, spent over 800 billion dollars on Medicaid in the 2023 fiscal year. Other health care insurance plans exist, but the three that have been covered are the most common. There are also approximately 8% of American citizens who do not have an insurance plan, according to the United States Census Bureau. The number of uninsured people living in the United States would presumably increase if statistics of illegal immigrants' insurance status were available. The number of uninsured people in the United States should be a great concern to all of us since it raises greater public health risks, medical debt for the uninsured if they fall ill and leads to a strain on the healthcare system.

Healthcare Costs in the United States are Much Higher than Other Developed Countries

We have discussed the issue of having uninsured people living in the United States, but often that isn't the only issue brought up when discussing healthcare reform. Why else is healthcare reform such a predominant topic in politics and media despite many polls claiming that the majority of Americans are happy with their current insurance? Beyond the issue of the inaccessibility of healthcare for some Americans, a big issue in United States healthcare is the cost. According to the Peter G. Peterson Foundation, the United States spends more money on healthcare per capita than Germany, the United Kingdom or Canada. Yet we just discussed that the majority of Americans are insured through their employer and that many do not qualify for

government healthcare insurances; therefore, the majority of American citizens pay more in taxes to fund healthcare compared to citizens of other well-developed countries just to receive no healthcare. It might feel obvious, but the reason for this is that everything just costs more in the United States. A hip replacement that would have cost \$13,000 in Belgium is likely to be over \$100,000 in the United States. This means that insurance companies and the United States are paying much greater prices to provide healthcare than other insurance companies or countries around the world.

So what exactly is the issue? It's not that we go to the hospital more or that we are substantially more ill than other countries, despite these being popular beliefs. There are various things that affect the cost, including the effect of people not paying their hospital bill,



unnecessary precautionary tests run by healthcare professionals, the cost of procedures and tests, the fact that healthcare workers are better compensated in the United States compared to various countries, the cost of administrative work and the price of medication. The thing that most dramatically affects the amount the United States spends on healthcare is the cost of procedures, tests and medication. Inelastic demand is the notion that healthcare providers, drug manufacturers and medical device makers, just to name a few, are able to charge preposterous prices on their products because those who are in need of them have no other option than to find a way to afford them. They are able to get away with this due to a lack of successful negotiation on the part of the United States.

Popular Healthcare Reform Suggestions

There are many ideas on how the United States' healthcare system can be reformed. One idea is to stress the importance of preventative care. The idea is that by giving importance to preventative care, we are decreasing the number of Americans having severe health concerns that require expensive treatments and therapies. One of the countries that has done this is Japan, both through the government and the citizens. The Japanese government requires all employees of Japanese companies to be provided an annual physical exam by their employer to ensure there are no major health concerns, while the citizens themselves promote well-being and mindful dietary choices. It then comes as no surprise that the life expectancy in Japan is 84 years compared to the United States, which is 78 years.

Another idea is to im-

plement universal healthcare. Universal healthcare is a system in which all people have access to health services regardless of financial situation. Universal healthcare remains a controversial discussion due to varying opinions on whether that is a better alternative to our current system. Objections to universal healthcare include longer wait times, concerns about whether the government should have the ability to be in control of our healthcare and raising costs for taxpayers. Yet others argue that universal healthcare would actually lower costs and ensure better treatment for patients. The United Kingdom's universal healthcare has ensured healthcare access to all citizens, lowered overall healthcare spending and increased life expectancy. On the other hand, it has also increased waiting times, caused financial pressure for the United Kingdom's government and



raised concerns for quality of care. Despite the issues, it is important to note that no country that has implemented universal healthcare has gone back. Clearly there are both pros and cons to universal healthcare, but perhaps there is a better way to approach universal healthcare to ensure the pros are obtained whilst the cons are minimized.

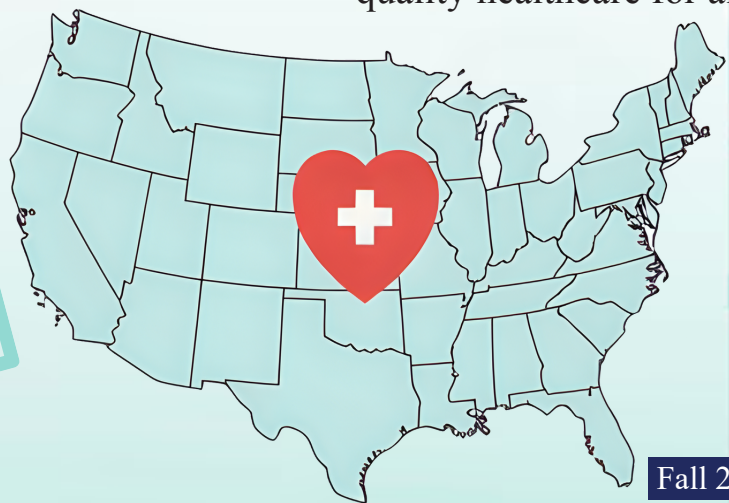
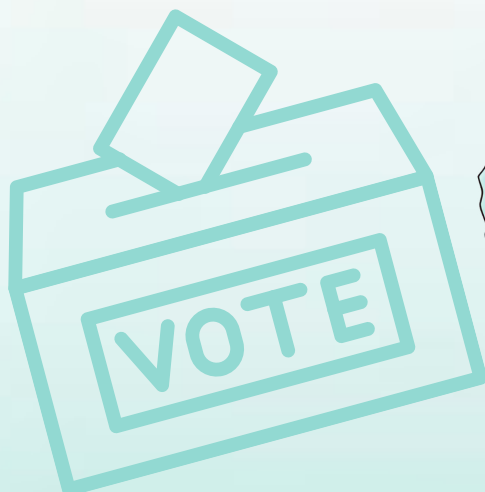
Finally, one major idea is to emphasize more successful negotiations with drug and medical device manufacturers. As was previously discussed, the United States spends a lot of money on healthcare largely due to the fact that things are just more expensive in the United States due to inelastic demand. Other countries, including Belgium, have found ways to successfully negotiate, bring prices down and decrease healthcare spending. Other countries that do this include the

United Kingdom, France and Germany, which all notably have universal healthcare as well. Given what we have discussed about healthcare in the United States, negotiating prices of drugs and medical devices is not simply something that would help American healthcare improve; it is necessary in order for it to improve and arguably would cause the most drastic positive effects.

How You Can Take Action

Given the complexity of the healthcare system, it is easy to feel as though you do not have the power to create a positive change. However, there are various ways you can elicit positive change, with one of the most impactful being through voting. American politicians are at the center of healthcare reform, and it is crucial to vote for politicians who will fight to protect Americans and ensure the best

healthcare for American citizens. It is important to vote for politicians who prioritize preventative care, better negotiations of healthcare prices and healthcare literacy. Educating yourself on who your local representatives are and contacting them to have a conversation and educate them on the ways that we can improve our healthcare system is an incredible way to promote effective reform as well. Finally, it is important to recognize that although healthcare reform is a long and difficult process, there are ways we can improve the quality of healthcare for people now. Promoting healthcare literacy, volunteering in vaccine drives and contributing to healthcare research are all incredibly impactful ways to help your local community. It is important that we all do our part in improving the United States' healthcare system and promoting better quality healthcare for all.



Redividing America



Ava Walker

She/Her

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In 2022, *Dobbs v. Jackson Women's Health Organization* overturned 50 years of precedent formed by *Roe v. Wade*. With that, progress began to inch backwards as women lost a key right that gave them autonomy. In other words, they lost their agency to the conservative majority of the United States Supreme Court. Since then, the Supreme Court has continued to roll back rights and protections for

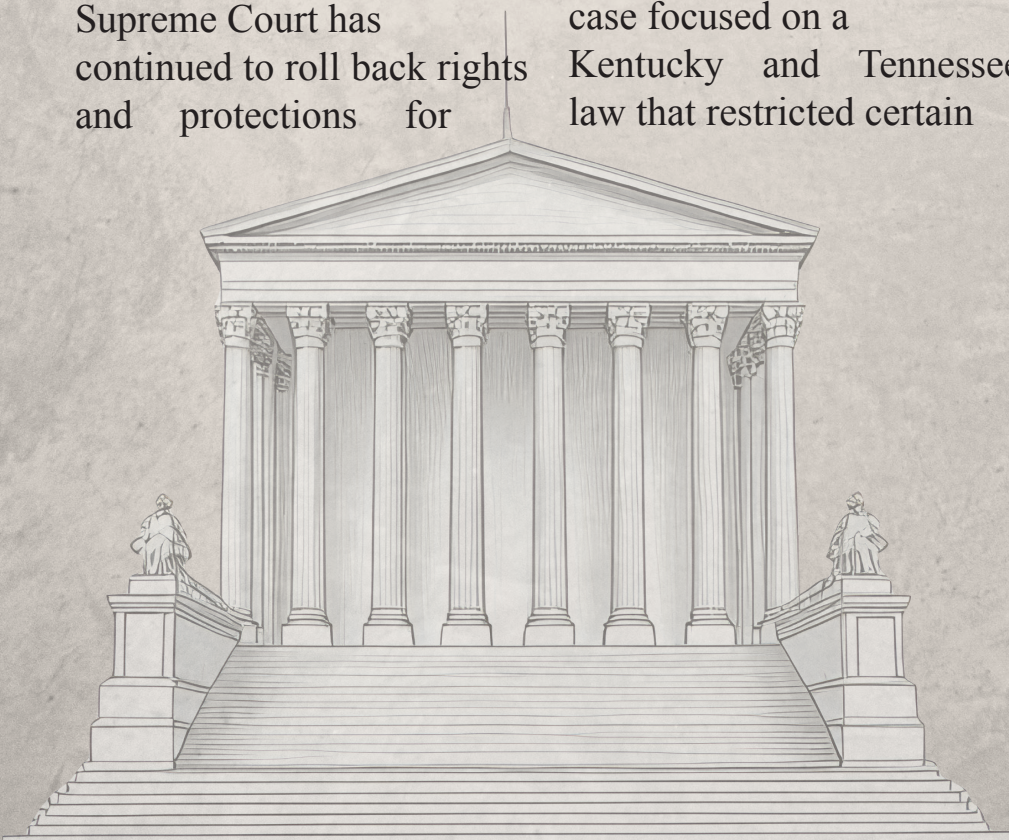
those frequently victimized by the systemic inequality of American institutions. These assaults on rights were encouraged by President Donald Trump winning the 2024 election, giving the conservative majority Court a powerful enforcer to their rulings.

In 2024, the Supreme Court ruled on *United States v. Skrmetti*. The *Skrmetti* case focused on a Kentucky and Tennessee law that restricted certain

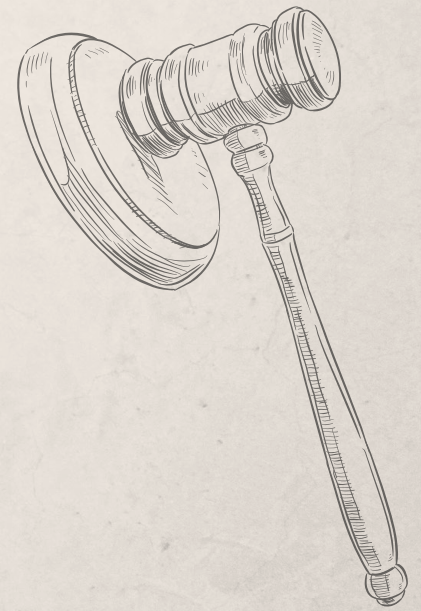
medical gender-affirming care treatments, such as puberty blockers, hormone therapy and sex-transition surgeries, for minors. The Kentucky and Tennessee laws in *Skrmetti* were ultimately challenged on the basis that restricting certain gender-affirming treatments for minors violated the Fourteenth Amendment's equal protection clause.

"Rather than stand idly by while our constitutional freedoms are lost, I dissent."

- Justice Sonya Sotomayor, dissenting opinion in *Noem v. Vasquez Perdomo*



No state shall “deny to any person within its jurisdiction the equal protection of the laws.”



Anti-LGBTQ+ laws, like this, have been on the rise in recent years as rhetoric about allegedly protecting kids has populated politics and policy. Yet, laws such as this are likely to harm youth rather than benefit them.

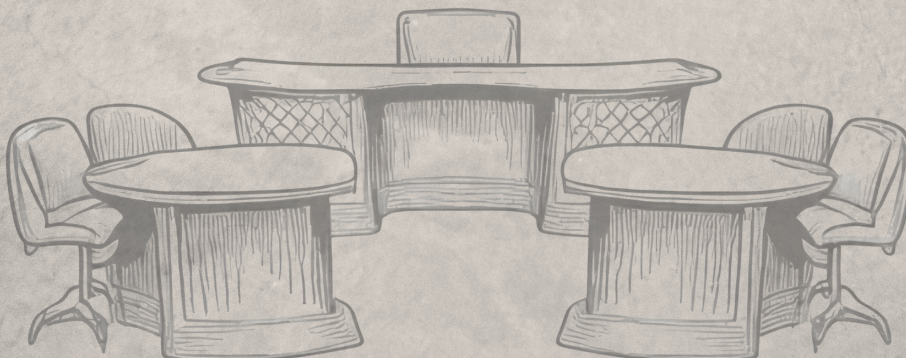
According to the Human Rights Campaign (HRC), “recent studies have found that receipt of puberty blockers can dramatically reduce risk of suicidality—in some cases by over 70%—among transgender youth, compared to those who were unable to access desired treatment,” and those “who are able to receive puberty blockers report positive psychosocial impacts, including increased well-being and decreased depression.” In other words, age-appropriate, gender-affirming treatments can be consequential to

improving the lives and health of those in need of them.

When hearing cases like *Skrmetti*, the statute in question undergoes scrutiny. Legal scrutiny occurs when the courts conduct a thorough examination of a law or government action to determine its constitutionality or validity. In other words, the court is conducting a review to determine if the law or action is complying with constitutional principles like the Fourteenth Amendment. There are three tests for a statute’s constitutionality: strict scrutiny, intermediate or heightened scrutiny, and rational basis, with strict scrutiny being the most rigorous and rational basis being the least.

Traditionally, intermediate scrutiny is given for cases involving

equal protection challenges for gender classifications. Yet, the Supreme Court, looking specifically at the Tennessee law, in a 6-3 majority opinion, held that the law isn’t subject to intermediate scrutiny. Instead, the Court applied rational basis review and found that the law satisfies the standard. By doing so, it becomes difficult in a post-*Skrmetti* landscape to challenge restrictions on medical care that relate to gender dysphoria or gender-affirming care. By reasoning that classifications based on age or medical use,



such as those used in Tennessee's law, receive only rational basis review, it was made easier for courts to defer to the states, as only a legitimate state interest and a rational connection between the law's means and goals must be present for the law to be constitutional.

The same day that the decision of *Skrimetti* was issued, according to BBC News, the Trump Administration announced that the LGBTQ+ youth-specific component of the 988 Suicide & Crisis Hotline was having its funding cut and would soon close. According to the Trevor Project, the leading LGBTQ+ suicide prevention and crisis intervention nonprofit, the hotline provided "life-saving services to more than 1.3

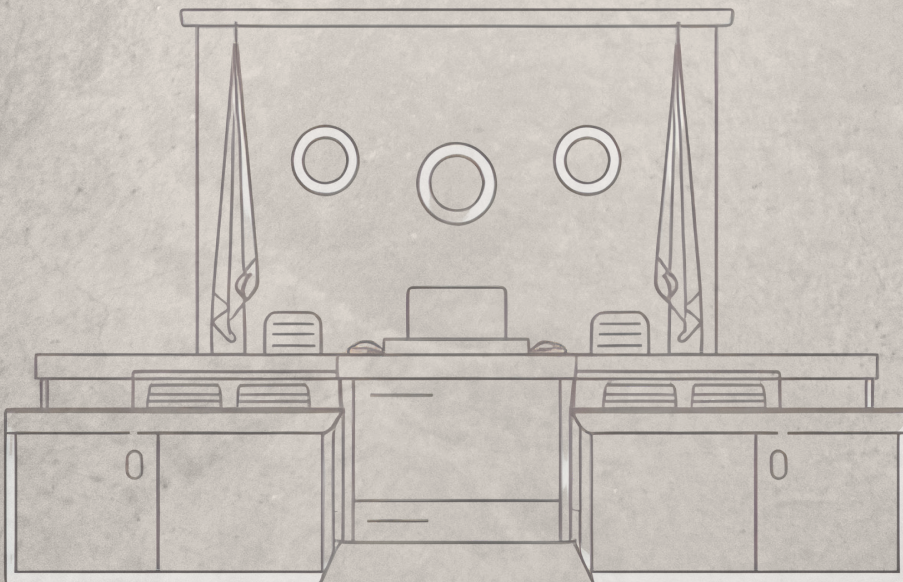
million LGBTQ+" youth. All of this culminates in the LGBTQ+ community receiving the message that they're not welcomed here—that, in the country they call home, they are undeserving of protections and rights. Through institutional actions, the Supreme Court and President are *redefining America* in such a way that it is unlivable for LGBTQ+ youth.

~

In 2025, during the period of time when the Supreme Court's official term had yet to begin, the Court heard the case *Noem v. Vasquez Perdomo* on the "Shadow Docket." The issue in *Perdomo* was whether the Supreme Court should pause a lower court order that pre-

vented federal immigration officers from relying on racial profiling factors as justification for stopping and/or detaining individuals. In other words, factors such as "apparent race or ethnicity," speaking in Spanish or accented English, presence at a location where undocumented immigrants "are known to gather" and working at specific jobs, such as landscaping or construction.

Because of this case being on the "Shadow Docket," there were no oral arguments or full briefing on the matter. Instead, the case was decided by issuing an emergency order in favor of the government being allowed to use racial profiling as justification. The Court did not author a majority opinion explaining their reasoning for





the decision; Justice Brett Kavanaugh wrote a concurring opinion, however, and Justice Sotomayor filed a dissenting opinion, joined by Justices Elena Kagan and Ketanji Brown Jackson. The media has since been flooded with instances where people of color have been stopped and detained on the basis of how they look and speak and where they go or work. It doesn't appear to matter that the color of one's skin isn't equal to citizenship or that citizenship isn't strictly limited to where you were born. America, through such actions, has continued to enforce a culture of "otherness" where people trying to make America their home are ostracized, discriminated against, and currently attacked by masked men in unmarked vans who refuse to identify themselves. Immigrants, whose backs America was built on, are unable to call this country home.

~

These days, it's nearly impossible to recognize America as home.

It is instead defined by a lack of liberty, fear of punishment for dissent, and attacks on our most vulnerable populations and communities. America, our home, is being redefined at the hands of a wannabe dictator. Yet, nothing changes. Those appearing to disagree and dissent so emphatically have yet to rise up in a substantial or meaningful way. Rather, we are dogged down by our need to blame others when that blame cannot alter the course America is now on. More often than not, people would rather do nothing wrong than

anything good.

Perfectionism is the killer of progress. Dissent and revolutions aren't meant to be perfect or devoid of wrong. The point is for them to exist to such an imperfect extent that they—and their demands for change—cannot be ignored. It is more important now than ever to speak up, act out, and stand proudly for your beliefs and rights—no matter the mistakes you might make, the fear you might feel or the feelings of impossibility and doom. Idleness changes nothing; dissent changes everything.



SEEING THE UNSEEN: RETHINKING HOW WE VIEW OUR UNHOUSED NEIGHBORS

Caitlin Conrad | Co-President of Labre

She/Her

Sophomore

Business Technology Management | Marketing | Service Leadership



Every Wednesday night, a group of Saint Louis University students, called Labre, load up cars with casseroles, sandwiches and clothing before heading into downtown St. Louis. Our goal is simple: to be present with our unhoused neighbors.

That phrase, “*our unhoused neighbors*,” is intentional. Because homelessness isn’t an identity; it’s a condition. It’s something a person experiences, not something that defines who they are. And yet, in our society, unhoused people are often treated as invisible.

The Myth of “Choice”

One of the biggest misconceptions I’ve heard is that people “choose” homelessness. But after spending time talking with people on the streets, I’ve learned that the reasons someone loses stable housing are as complex as the people themselves.

Some lost jobs and couldn’t afford the next month’s rent. Others aged out of foster care or faced medical bills that wiped out their savings. Many struggle with mental health challenges or addiction, both of which are made worse by living outside.

When we reduce homelessness to a personal failure, we ignore the broken systems that create it: a lack of affordable housing, insufficient mental health support and wages that don’t meet the cost of living. Addressing homelessness means confronting those systemic injustices, not just handing out quick fixes.

What Presence Teaches Us

Through Labre, I’ve learned that small, consistent acts of presence can challenge the dehumanization that unhoused people face every day. We share food, but more importantly, we share stories.

There’s a man we see often who loves to



talk about our classes; another asks us to pray with him before we leave. One woman recently told us that what she appreciates most isn't the food, it's being called by her name. That's what being seen does: it restores a piece of dignity that the world so often takes away.

It's easy to walk by someone on the street and assume you know their story. But when you stop and listen, you realize how quickly any of us could be in the same position. One medical emergency, one lost paycheck, one family conflict, and stability can slip away. The line between "housed" and "unhoused" is far thinner than most people think.

The Structural Side of Compassion

Compassion can't stop at kindness. It has to grow into justice. Real social justice for the unhoused means investing in affordable housing, accessible healthcare, addiction treatment and living wages. It means pushing back against policies that criminalize poverty, like anti-camping laws or fines for panhandling, that

punish people simply for surviving in public.

As students at a Jesuit university, we are called not only to serve but to ask why service is needed in the first place. Why do some people sleep in tents under the same overpasses we drive across on the way to class? Why are we okay with a world where so many people are forced to fight for something as basic as stability and safety?

What I've Learned from Labre

Being part of Labre has taught me that social justice starts with encounter. It's hard to advocate for someone you've never met. But once you've looked someone in the eye, learned their name, and listened to their story, indifference becomes impossible.

The work doesn't end on Wednesday nights. It continues in the classroom, at the ballot box and in the way we talk about unhoused people when they're not in the room to defend themselves.

Labre doesn't claim to solve

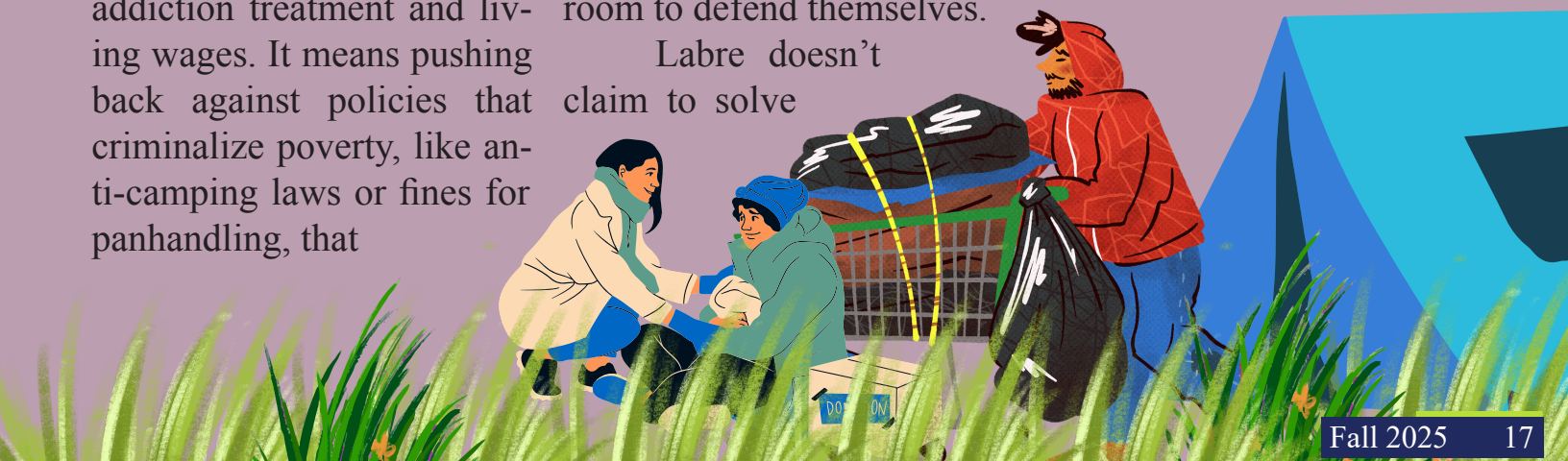
homelessness, but it reminds us that every person, regardless of housing status, has inherent dignity. And maybe that's where change begins: with a community that refuses to let anyone remain unseen.

A Call to Awareness

The unhoused crisis in St. Louis, and across the country, is not a distant problem. It's right here, in our neighborhoods and on our sidewalks. The first step toward justice is awareness. The next is action.

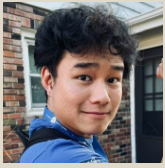
If we can learn to see each unhoused neighbor as a full person, with a name, a story, and a dream, we move closer to the kind of world Labre tries to live out every Wednesday: one built on encounter, not avoidance; on dignity, not pity; on justice, not charity.

*For more information contact
labre@slu.edu.*



Autism Spectrum Disorder

The Study on How a Person Sees Things Differently from the Average Person



Christopher Chang

He/Him

Freshman

Magnetic Resonance Imaging

A child who goes outside and has trouble making friends may exhibit behavioral issues, such as throwing fits over not getting what they want, making excuses when things don't go their way, and avoiding social interactions during their formative years. That was because of a developmental disorder that revolves around challenges in communication, social life, and the behavior of a child known as Autism.

The disorder can affect a person's brain in many different ways, whether it is from the structure and function of the brain or the differences between the person's brain connectivity and information processing. Ranging from a mild form to a severe form, the person may exhibit symptoms such as struggling to adapt in a social world and hiding to avoid being seen by others. Other symptoms include disappointment due to minor changes, repeated words, trouble with language and movement skills that were once simple, anxiety, stress, nervousness, and a

tendency to focus on interests they like rather than exploring newer things in the world, like modern culture, chemistry, physics, engineering sciences, and algebraic mathematics.

Children who were diagnosed with the disorder can show symptoms when they are 12 months to 18 months of age for reasons like, according to the Centers for Disease Control, "a sibling with the same condition, fragile X syndrome, or tuberous sclerosis, or being born to older parents." Although Autism affects everyone around the world, the disorder is more



common in boys than in girls. Boys displayed certain genes that are more likely to become the cause of Autism. At the same time, girls usually go undiagnosed longer with Autism than boys do, since they are better at masking their symptoms, and this could be related to puberty in age. In recent studies, scientists suggest that neurobiological mechanisms of sexual differentiation in males could relate to the development of Autism. The reason is that girls have an atypical brain structure in sexually dimorphic regions, while boys show hypergendered patterns in connectivity. According to the Centers for Disease Control, "1 in 54 children living in the United States alone has Autism."

I have experience with the disorder throughout the years, from my childhood to my young adulthood. I would jump around trying to excite myself, thinking of a certain show instead of a topic my teacher was teaching in class. I would also become sensitive when I wanted to see and do the things I want or go to the places or classes I wanted to go. All of these results have caused me to go into tendencies to become angry, talk to myself about flashbacks, think about failures and rejections instead of successes, stress and anxiety during a test, which results in extended time and imaginative thoughts of my regrets. I also feel disappointed when I have minor changes that happen

with the school I went to and travel plans with my family. Examples include taking a longer break after I have developed my learning skills, accommodations with extended timing on quizzes and tests, and opportunities to explore places they want to visit as well as encouragement to pursue these activities over the next month or year, if possible.

The disorder has five different categories: each of them is based on the condition the type has: Asperger's syndrome, Rett syndrome, childhood disintegrative disorder (CDD), Kanner's syndrome, and pervasive developmental disorder (PDD). Asperger's syndrome: A person with Asperger's syndrome (now classified as level 1 Autism) would communicate with



others and do well with school and its assignments but would have difficulties being connected to the social world, and they can either become inflexible, tantrumatic, or repetitive. A person with Rett syndrome would start failing on developmental milestones. A person with childhood disintegrative disorder (CDD) would lose the social, verbal, and motor functions he/she once used. Kanner's syndrome, or classic Autism in short, would have actions that were smart, attentive, and clever. At the same time, they can exhibit emotions, obsessions with handling objects, difficulties with communication, and higher rote memory and visuospatial skills, with

learning problems in different areas of study. PDD is when a child with difficulties in learning and behavior has no diagnostic criteria fulfilled on the basis that they were deemed to be diagnosed with autism. However, people with this form of autism would have, but not apply to, talking to oneself, improper development of life skills, underdevelopment of speech and language, repeating the same question around, but a limited number of times, and abnormal sensitivity.

Although Autism is a mental disorder that is cured with communication or interactions, no treatment, test, or medication can help predict the disorder.

Instead, medical professionals examine the child's or adolescent's behavior in relation to their development to make a diagnosis. As a child, my autism diagnosis was unknown at first but was later confirmed when I was somewhere between elementary school and fifth grade; however, I have adapted to learning different life skills since middle school through high school.

However, I did manage to deal with the situations and disappointments that some of the teachers would put pressure on my thinking and study attempts as I started doing assignments or exams that were proven too difficult for me. I also



attempted to adapt to the changes in schedule or plans when I wanted to go somewhere, do the things I wanted, and learn the subjects I really wanted to do that were part of my interests.

In conclusion, Autism is a way that defines us by how we differentiate ourselves from others in society. The term means that a person would develop the capabilities of becoming sensitive to things they do not want that are unrelated to the ones they love, become scared of loud noises, repeating words, or asking out-of-topic questions during a conversation, and the beliefs of one person's downfall when changes come into place. My experiences of

autism have shaped the way that I have tried to live, adapt, and become more social, whether it is going to a school event, being involved in a club, engaging in the workforce, or going on social media to tell about my story and travels. The way that Autism defines us can depend on what we are and what our self is like from childhood as we grow up later on. My younger self has achieved becoming the person I wanted to be and the goals in life, like doing the things I really like, passing my classes with extended timing, learning new things that are not part of my interests, and growing up in an educational environment with a bit of stress and challenges, but I have been

dealing with them since I have special accommodations, support, and with the help from friends, families, and teachers.



Numb to the Noise: The Cost of Constant Tragedy

Grace Walter

She/Her

Junior

Biostatistics | Mathematics



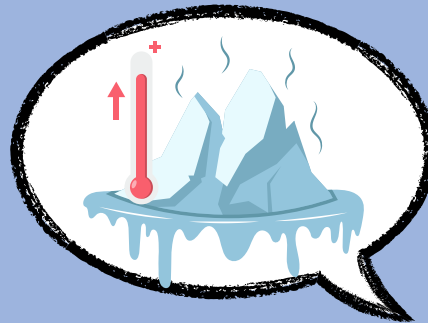
We live in a time when tragedy has become constant background noise. Violence, war, mass shootings, political chaos, climate disaster. These things are no longer occasional shocks; they have become everyday realities we encounter. Horror has become ordinary; with it comes a creeping danger: desensitization.

Desensitization is understandable. It is the mind's way of protecting itself. If we fully absorbed the grief, pain, and fear behind every video and headline, our systems would shut down. But the cost of that protection is high. When suffering becomes background noise—when atrocity becomes just

another post to scroll past—we risk losing the empathy that makes us human.

Social media has made suffering harder to avoid than ever before. The ongoing devastation in Gaza is just one example. Every day, Instagram and TikTok flood with images of bombed-out neighborhoods, starving children and families grieving. Sometimes these images are so graphic that they feel unreal. One story that spread widely involved a girl with

her intestines spilled out of her body, a level of brutality that most of us cannot even comprehend. The unsettling part is that you do not have to seek these things out to see them. They show up uninvited in feeds, shared by friends or amplified by algorithms. People watch not necessarily because they





want to, but because there seems to be no escape. It is hard to know whether or not to keep watching. Knowing what is going on in the world is important, yet gore has become sensationalized, making it difficult to avoid. This constant exposure does not only apply to war zones. When Shinzo Abe was assassinated during a campaign speech in Japan, for example, the video of his bloodied body circulated within minutes. The footage itself was shocking, but the public reaction revealed something deeper:

some viewers compared it to Gaza, stating that it did not seem “that bad” in comparison. When violence becomes something we rank, and one act feels less terrible because it is measured against another, it shows just how much we have adjusted to horror as part of everyday life.

From a psychological perspective, this is not surprising. Humans are not built to handle an endless stream of violence and despair. Desensitization works as a defense mechanism, a kind of emotional callus that prevents constant pain. The problem is that this same numbness can drain our motivation to act. If every new atrocity feels like just another headline, we stop responding with outrage. We stop fighting. The result is not just emotional burnout but moral disengagement:

the feeling that suffering is distant and inevitable. And that is dangerous, not just for our own mental health but for society at large. Systems of violence thrive on public apathy.

The sense of overwhelm is not new, but many people trace its escalation to the political and cultural upheaval of 2016. Trump’s presidency brought a constant stream of crises, including environmental rollbacks, attacks on LGBTQ+ rights, chaos in international relations and assaults on democratic norms. Just as one disaster began to settle, another would take its place. And then come more. School shootings pile up. The war in Gaza continues to intensify. Climate disasters that scientists have been warning us about have become terrifyingly real. Each new event stacks on top of the last until people simply cannot keep up. This relentless piling-on creates a vicious cycle. We want to help; our instincts push us to, but the scale of global suffering is far beyond any individual’s control. When donations, petitions, or reposts feel like mere drops in the ocean, helplessness sets in. That

helplessness quickly turns into exhaustion. And exhaustion, when left unchecked, becomes indifference.

The greatest danger of desensitization is not that we feel too much, it's that we stop feeling at all. This compassion fatigue can make us passive in the face of injustice. Bombings, shootings, and environmental collapse. If none of these

things shocks us anymore, then the people responsible face less pressure to change. That is why it is crucial to strike a balance: to recognize that we cannot hold the entire weight of the world alone but also refuse to let numbness strip away our capacity to care.

Our humanity depends on it.

So how do we navigate this impossible balance? The answer starts with acknowledging our limits.

It is okay to step back. It is okay to say, "I cannot watch another video of someone dying today." It is okay to not be up to date on every crisis every minute. This is not selfishness. It is self-preservation.

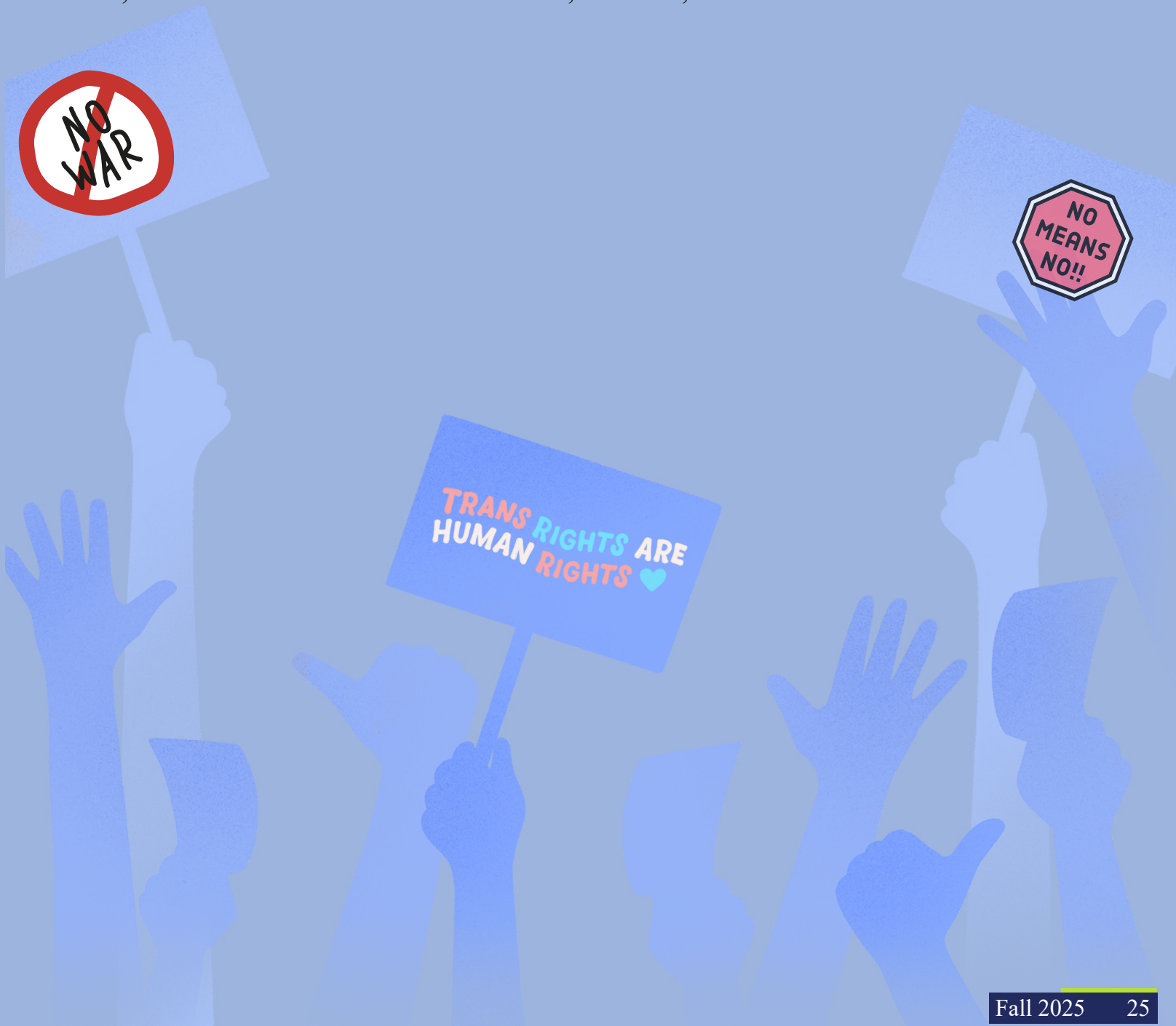


Instead of doomscrolling through endless tragedy, we can slow down and process a single story, a single moment, with the care it deserves. Allowing ourselves to feel deeply, even briefly, keeps our compassion alive without overwhelming us into numbness. And while none of us can fix the world alone, we can still take

meaningful action. Donate where possible. Support grassroots organizations. Vote with conscience. Show up for local communities. These steps may not solve everything, but they keep us tethered to our humanity in ways that matter.

At the end of the day, the world doesn't just need witnesses. It needs people who still feel, still care, and

still believe change is worth fighting for. Desensitization may be inevitable in a world drowning in tragedy, but indifference is not. We can protect ourselves without losing ourselves. In doing so, we ensure that even in the darkest times, our humanity remains intact.



DOGMATIC LIBERALISM & THE DEATH OF NUANCE

Isaac Hauffe

He/Him

Sophomore

Neuroscience | Philosophy



We're choking ourselves, wrapping ever-tightening expectations around our throats. We're blinding ourselves, staring only at what flatters our vision. We're shackling ourselves, forging chains from ideology. We're all drowning in dogma, one way or another. Let's take a look at just one example: liberalism.

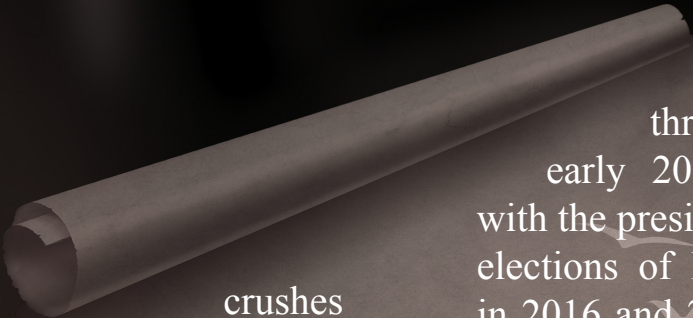
The phenomenon of "Dogmatic Liberalism" is hardly new, nor should it be particularly surprising. We are evolved to assemble in

tribes, to maintain stability at the expense of justice. Every introductory psychology course will quiz students on the anchoring bias—our tendency to interpret postinitial information based upon an arbitrary reference point—and every student of history will study a number of exacting ideologies, from fascism to Stalinism, from Puritan Massachusetts to Calvinist Geneva and to the core of liberalism today.

The irony, of course, emerges when we take a look at the definition of liberalism: a "political and economic doctrine that

emphasizes individual autonomy, equality of opportunity, and the protection of individual rights," as per the Encyclopedia Britannica. The proclaimed ideology of openness, of individuality, of *flux*, is hardly harmonious with any inviolable truths enshrined by dogma.

Even so, a plague of dogma has come to infect much of our contemporary culture. In doing so, it slowly eats away at the very principles of liberalism. It builds walls where there were none. It



crushes
debate where it once
flourished. It cancels
public authorities at the
slightest fault. It demands
perfection in the
tumultuous art of
activism. It envenoms,
enfeebles, entombs.

For this reason, I refer to the modern, socially—but not yet politically—successful interpretation of American leftism as Dogmatic, an encoding of traditionally progressive ideals as fact, and a subsequent attack of those who fail to satisfy them. Liberalism, as a denotative concept, is not the primary subject of this discussion.

Rather, I hope to examine the woes of a particular interpretation of liberalism—Dogmatic Liberalism—and perhaps formulate an antidote.

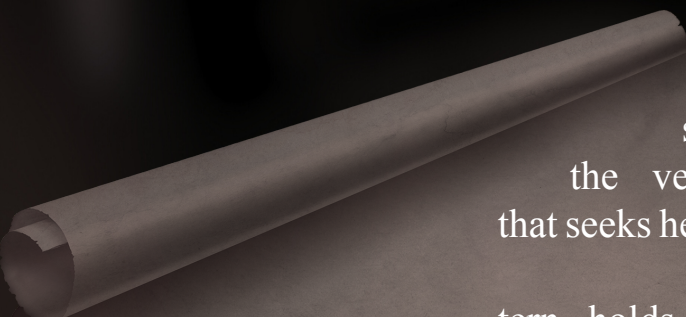
Dogmatic Liberalism wasn't born in a vacuum. The increasingly polarized political landscape

throughout the early 2000s, amplified with the presidential elections of Donald Trump in 2016 and 2024, has done much harm to nuance. It is no secret that conservatism has changed rapidly towards a less tolerant, more dogmatic posture. In the United States, where conservatism and liberalism are touted as a dichotomous pair, the expansion of liberal dogma is hardly a surprise. Precisely this binary feeds the rot of intolerance. But where some veins of conservatism pride themselves on intolerance, studies frequently find a correlation between openness and liberal leanings. This has constructed a false sense of security—liberalism, by virtue of its openness, is perceived as immune to rigidity.

In my research, I interviewed several students at the University of Wisconsin. My second interviewee was an individual named Payton, a neurodiversity advocate. In our discussion, Payton connected liberalism and her Catholic

upbring: her parents would threaten severe punishment for failing to stringently follow the rules of the church in much the same way that the internet and her friends would accost her for failing to use the correct language in advocacy or unknowingly promoting an outdated concept—she used confusion between person- and identity-first language as an example. Payton identified a “religion-like” following of rules around her social justice work, one built upon tearing down those only trying to help.

Indeed, Payton was not the only individual to compare liberalism to religious or quasi-religious systems. Across faiths, the interviewees discovered a remarkable likeness between generalized religious stringency and Dogmatic Liberalism. This is no surprise: many societal



institutions—religion, marriage, family—are receding in relative importance. For many, the part that was once occupied by religion has been replaced by an alternative ideological stance. Or, if we simply call a religion “a pursuit or interest to which someone ascribes supreme importance,” we simply replace, or supplement, divine religion with a philosophical one.

Payton also elucidates a rather severe flaw of Dogmatic Liberalism in her advocacy. Payton herself identifies as autistic. However, she struggles to keep up with the constantly evolving terminology, the onslaught of information, the codes of consistency and allyship. Her lapses in adherence are, from an outsider’s perspective, viewed as complicity in attacks on autism—at times, she has been

sidelined from the very organization that seeks her empowerment.

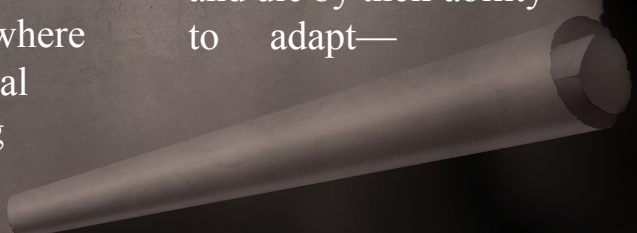
This same pattern holds for individuals with multiple, “conflicting,” identities. For example, someone who identifies as queer and religious or both a person of color and politically conservative may find activist spaces holding them at arm’s length for failing to comply with the “correct” interpretation of those identities. In theory, we invoke intersectionality. In reality, we flatten texture into a hierarchy of purity. Indeed, this points to a trend of flattening nuance in our world, even beyond left-leaning politics.

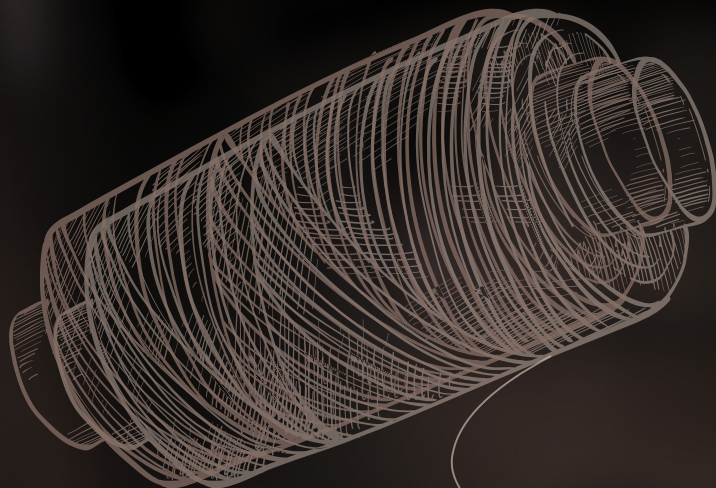
And truthfully? Dogmatic Liberalism needn’t really be the subject of this essay. Perhaps another, connotatively analogous term fits our identities better: “Dogmatic Progressivism?” Perhaps we could have learned about performative environmentalism. Perhaps we could have focused on the exclusionary nature of some LGBTQ+ spaces, where bisexual and asexual individuals, among others, are often

seen as “other” and ostracized.

Movements ossify, stagnating in their acceptance of change. Even a movement that prides itself on the great diversity of society will, in time, collapse into comfort. Fiery beginnings will mellow out once goals are partially institutionalized. Living in a highly two-party system, “our” goals, whatever they might be, are very often partly encoded. We mustn’t writhe in complacency when we can thrive in agency.

Increasingly, members are expected to behave in a certain way, claim only specific identities for themselves, and then espouse the unfulfilled, and unfulfillable, mission of the movement. By constructing strict interpretations of these goals, we starve ourselves. Species live and die by their ability to adapt—





movements are just the same.

I keep coming back to the word “nuance.” It’s a beautiful word. It signals a greater depth than meets the eye. It encourages us to slow down and question our assumptions. It keeps us humble in the face of conflict. The world is nuanced. We cannot give in to the temptation to see it otherwise.

Be kind to one another. Be forgiving. Understand that so many of us are trying our best. Question what makes you opposed to various perspectives. You won’t agree with everyone,

and you shouldn’t try to make everyone agree with you. Learn more about others—in doing so, you’ll learn more about yourself.

The world is a heterogenetic tapestry: beautiful, powerful, and bright. If we want to facilitate true equity, if we want to create a world we’d be proud to pass on, we cannot ensnare ourselves in dogma. Only by seeking nuance, by seeking out the good in one another, by allowing mistakes and misunderstandings to occur can we break free. Rebuilding nuance—*that* is how we will grow.

FUNDING CUTS TO PEDIATRIC CANCER RESEARCH PUTS KIDS AT RISK



Katie Egelhoff
They/Them
Junior
History | American Studies

Childhood cancer. Due to the demographic affected, it is widely considered to be one of the worst diseases within the US. Within the world of illness, there is a politics of purity in which some people are more deserving of illness and, subsequently, of sympathy. This is most blatant in the case of smokers who develop chronic obstructive pulmonary disease, heart conditions and lung cancer; their suffering gets brushed off due to a perceived deservingness from their life choices. Children are

widely considered pure and untouched by the world, unable to make choices for themselves and at the mercy of the choices made for them by guardians. As such, pediatric cancers and their research are placed in high regard. Recently, this research has been halted in its tracks under budget cuts by the National Institute of Health.

Earlier this year, the Trump administration began plans on the future of government funding for a wide scope of medical research. In August, this discussion became a harsh

reality for researchers around the country. The Pediatric Brain Tumor Consortium, a coalition of 16 academic centers and children’s hospitals that play a key role in experimental treatments and trials, is one of many organizations affected. Dr. Ira Drunkle, a pediatric oncologist who acts as a chair of PBTC, in a statement on the organization’s website, explained that he had received no information about why the funding had been cut except that it was being done to optimize



resources for “maximum impact.”

Rachael Sirianni has been a researcher for more than twenty years, building a staff of highly trained individuals and teaching undergraduates the intricacies of cancer research. In March, Sirianni received word from the University of Massachusetts, where her research is based out of, that due to NIH uncertainty, her funding would be frozen. She would need to downsize her lab to a barebones level, freezing all hiring plans and halting one of her most promising studies of pediatric brain cancer, named the most deadly childhood cancer by Gateway For Cancer Research due to the blood-brain barrier that makes chemotherapy affect the central nervous system differently. Her last

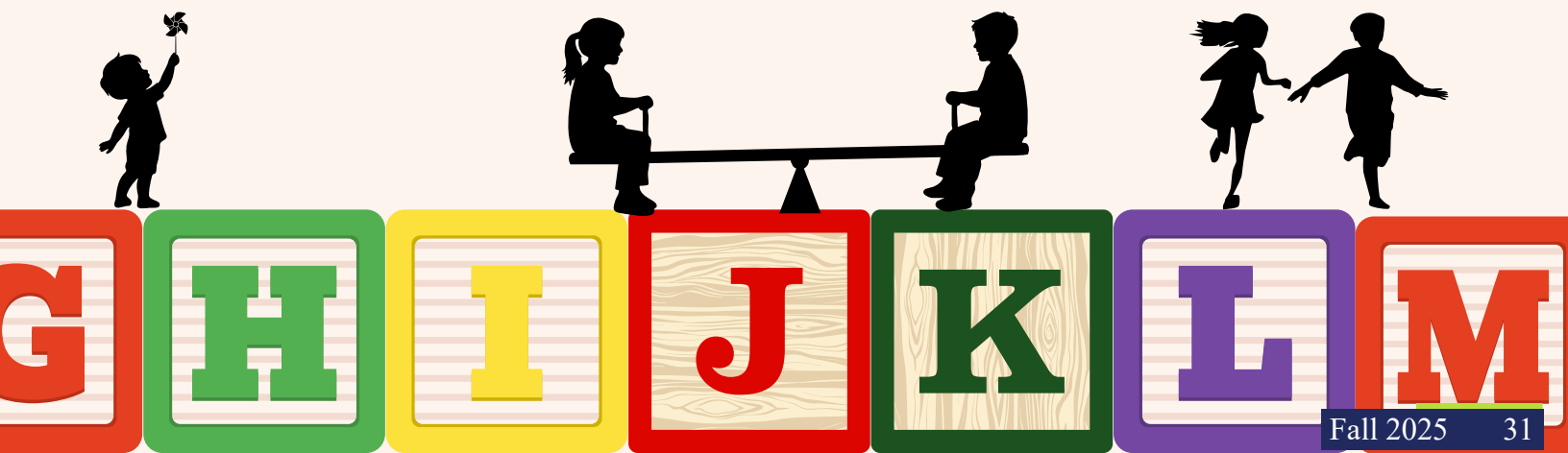
remaining hope being two grant applications that remain in limbo despite getting scored highly by the NIH board.

What does this mean? Simply put, there will be a catastrophic decline in cancer breakthroughs.

Pediatric cancer was underfunded before these cuts took place; further reducing the funding that these teams are able to utilize will slow down progress even further, such as terminating promising projects in the case of Sirianni. Funding has a large impact on the efficiency of research; highly funded types of cancer, such as breast cancer, have a 90% chance of survival, while pediatric cancers have an average of an 85% chance of survival. Additionally, 60% of pediatric cancer survivors suffer additional health

conditions and severe complications into adulthood, including cognitive, chronic pain, hormonal, reproductive infertility, bone density issues and endless other impacts on vital body systems.

Those currently enrolled in clinical trials will be able to continue their treatment; however, new patients will not be enrolled. Individuals that sign up to partake in clinical cancer trials are largely those who don't have any other choice. “These are the ones that have very poor outcomes, often in relapsed patients who haven't responded to prior therapy, and patients for whom the chance of survival is very low,” says Dr. John Prensner at the University of Michigan to the New York Times. For those who are seeking to



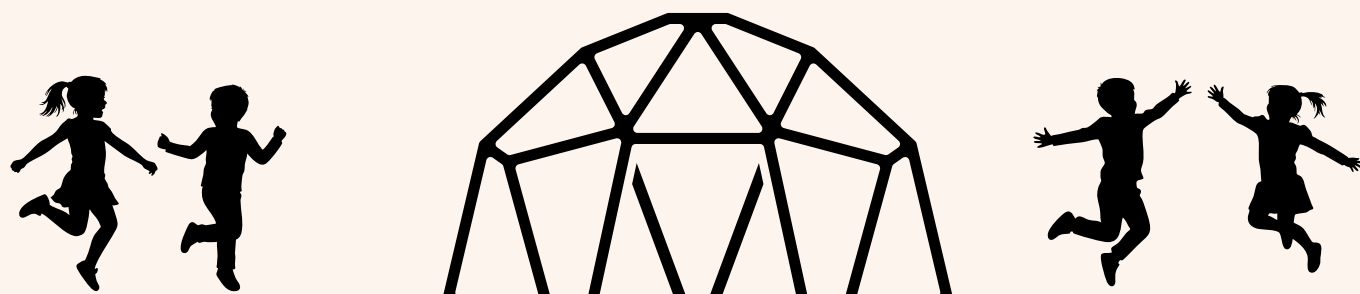
join, there is uncertainty. PBTC is unable to guarantee that treatment will be funded past the next seven months, meaning that since treatment cannot be guaranteed, it is not ethical to begin it and risk not being able to complete it. Jon Ossoff, the U.S. Senator from Georgia, commented on the funding cuts in a Senate Appropriations hearing, saying, “We’re going to pay for this, not just in lives and children’s lives right now, but we’re going to pay for this for a century. Irreversible damage has already been done, and it’s an outrage.”

Nearly everyone has a connection to cancer, be it a friend, family member or colleague. My connection, the reason that maintaining

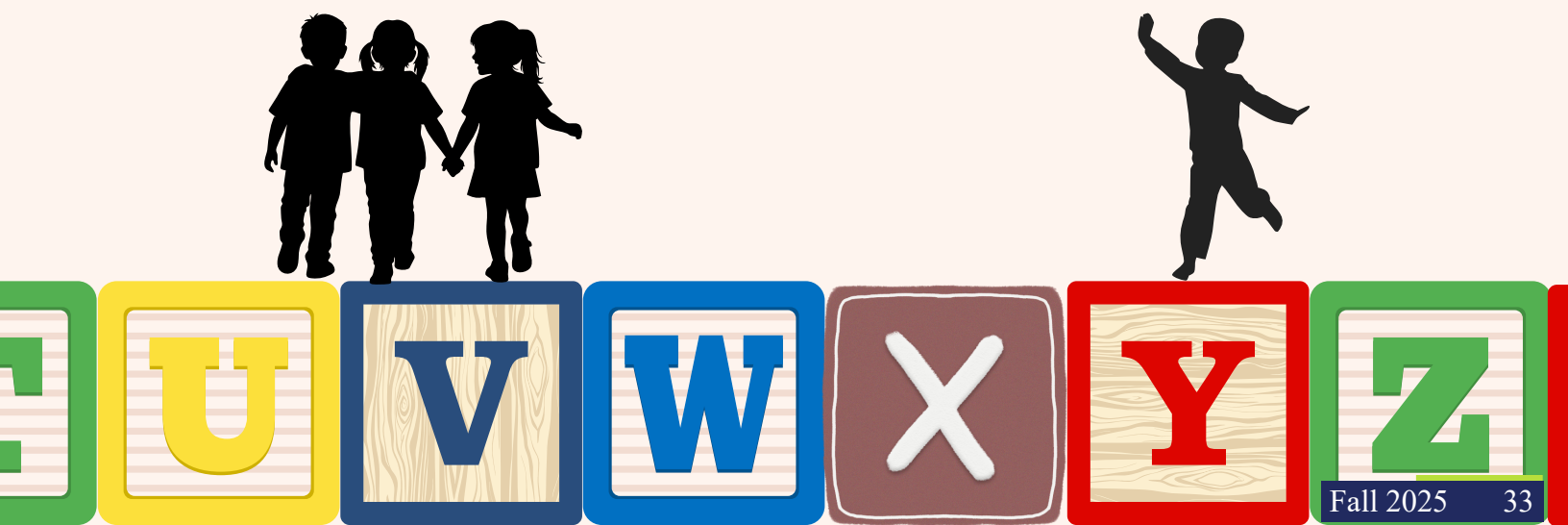
cancer research is so important to me, is my own experience. I was diagnosed with synovial sarcoma, a rare type of soft tissue cancer as a teenager, undergoing chemotherapy, surgery and radiation to rid myself of the disease. The survival rate for synovial sarcoma, although never spoken out loud during my treatment for fear of bringing the worst upon myself, is 60%. I am alive due to research like what is done by the PBTC and Sirianni. The drug cocktail that I was injected with would not have been possible without intensive research; the use of methionine blue to reverse the effects of a chemotherapy-related overdose would not have

been possible without research; the use of proton beam radiation would not have been possible without research.

What can *we* do? We are not in a place of power or have a say over where funding goes. What we can do is put pressure on those who can. Make your stance known, get involved in local protest campaigns, and engage in pressuring government officials. There are numerous community-run campaigns to raise awareness and money for cancer research with branches all around the country, volunteer to collect signatures, collect donations and organize an event with pediatric cancer research as the beneficiary, such as Siteman Cancer Center and



Peddle the Cause, an annual biking-themed fundraiser for St. Louis hospitals and research centers. If you wish to directly help the families of pediatric cancer patients, consider volunteering or donating to Friends of Kids with Cancer, who offers educational, emotional and recreational support to children in treatment. Although the current situation may seem bleak, there is still time to turn this issue around and make up for lost progress.



QUANTUM POWER: THE NEXT FRONTIER

Muhammad Hamza Saleem

He/Him
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MSc Electrical and Computer Engineering



Quantum Power, The Next Frontier of Global Dominance

If the Cold War was fought with nuclear weapons, the next great rivalry may be waged in the invisible realm of quantum mechanics. Across the world, governments and corporations are investing billions in what many call the “quantum race,” a global competition to harness nature’s most mysterious forces for strategic, economic and military gain. Quantum computing, communication and sensing are no longer confined to laboratories. They are becoming instruments of power. Whoever masters them first will hold the keys to a new world or-

der, one defined not by territory or tanks, but by control over information itself.

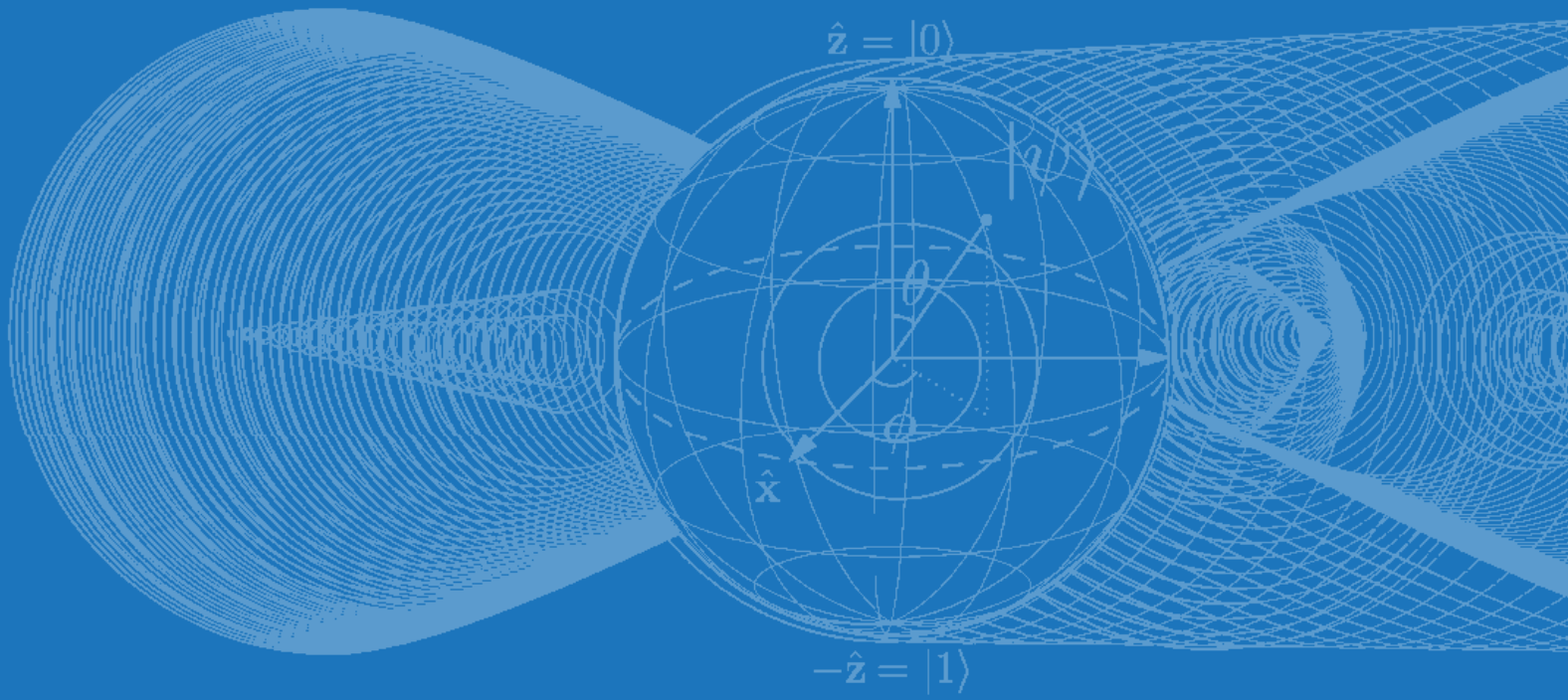
In a world driven by data, the ability to manipulate or secure information has become the ultimate measure of influence.



The Science of Power

Quantum power begins with a simple but extraordinary idea: that the smallest particles of our universe can exist in multiple states at once. Traditional computers rely on bits, which are either 0 or 1. Quantum computers, however, use *Qubits*, which can exist as both 0 and 1 simultaneously through a principle known as *superposition*.

When qubits become *entangled*, their states are linked in such a way that a change in one instantly affects the other, even if they are separated by large distances. Imagine two dice that always land on matching numbers no matter how far apart they are. This strange connection, proven by experiment, allows



information to be shared in new, nearly instantaneous ways.

This isn't just theoretical elegance. It's a revolution in computation and security. Quantum machines could solve problems that are impossible for classical systems, from predicting climate patterns to optimizing supply chains. Quantum communication could also make data transmission nearly unhackable, since any attempt to intercept a quantum signal immediately alters it. In short, the same laws of physics that once limited us may soon redefine power itself.

The Geopolitics of Quantum Supremacy

The United States, China, and the European Union are already competing to reach “quantum supremacy,” the point where quantum computers outperform classical ones. China has launched the world's first quantum satellite, *Micius*, and developed an encrypted network linking major cities. The United States, through the National Quantum Initiative Act, is funding research across national laboratories and private firms. Meanwhile, the European Union's 1 billion euro Quantum Flagship program seeks “strategic autonomy” to ensure independence from

foreign technology.

This competition is not purely scientific only; rather, it's geopolitical. The nation that reaches quantum supremacy first could gain overwhelming advantages in intelligence, cybersecurity and finance. Encrypted data could be decoded instantly. Economic predictions could be modeled with near-perfect accuracy. Military operations could be guided by quantum-optimized systems. The result would be a global power imbalance, not based on weapons or territory, but on algorithms and information.

The Quantum Divide

While major powers invest heavily in quantum research, much of the developing world risks being left behind. Building quantum infrastructure requires massive funding, rare materials and advanced research ecosystems that only a few countries possess. This imbalance threatens to create a *quantum divide*, a world split between nations that control quantum power and those that depend on them.

Such dependence could evolve into a form of digital colonialism, where technological superpowers

dictate access to data, computing and security. Just as the industrial revolution and nuclear era divided the world into “haves” and “have-nots,” quantum technology could deepen global inequality, reinforcing the same hierarchies that globalization once promised to erase.

Ethics and Responsibility

Beyond politics and economics, quantum power raises a moral question: should every technological breakthrough be pursued simply because it

is possible? The same tools that promise unbreakable communication could also create surveillance systems immune to oversight. The same computing power that can model new medicines could destabilize global markets or automate weapons systems.

Personally, I believe that progress without reflection leads to danger. We must demand transparency and global cooperation before unleashing technologies capable of rewriting the foundations of security and privacy. My hope is that readers see quantum



innovation not just as a scientific triumph but as a moral test for humanity, one that requires wisdom, restraint and shared responsibility.

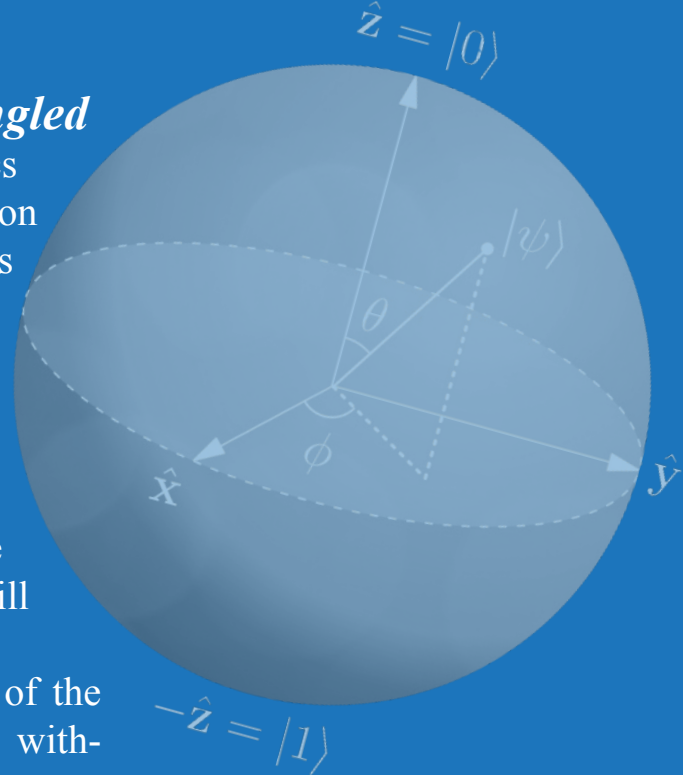
Moreover, secrecy now overshadows collaboration. Many governments classify quantum research as a matter of national security, restricting scientific openness. In doing so, they risk turning discovery itself into an instrument of dominance. Science thrives on exchange and transparency, yet in the quantum era, those ideals may be sacrificed in the name of strategic advantage.

The Future Entangled

Quantum physics began as an exploration of uncertainty, yet its global consequences are

increasingly certain. The nations that lead in quantum science will not just shape technology; they will shape power itself.

But the lessons of the past remain: progress without responsibility leads to peril. The challenge is not merely to build the most powerful quantum computers but to build a world wise enough to use them ethically. As the boundaries between science, governance and morality blur, one truth endures: the future is already entangled, and how



we choose to measure it will determine who commands tomorrow's world.

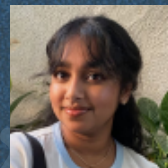
“If nuclear weapons defined the 20th century, quantum power will define the 21st.”



Misinformation, Media and a Modern Health Crisis

Nithya Reddy

She/Her
Junior
Public Health



While social media can be one of the most powerful tools to help millions of people access health knowledge, it has also quickly proven to be one of the most dangerous. In the era of mediatization, one post can travel further in less time than a scientific study or journal article. Now, misinformation isn't anything new when it comes to health and medicine. One of the biggest examples of this is the anti-vaccination movement that started to really gain traction after a 1998 study claimed to have found a link between autism and vaccines—a link that has since been disproven.

So, what's changed? Well, social media makes the spread of this misinformation so much easier and so much harder to control.

The algorithms behind the biggest platforms thrive on interaction and virality and don't put much emphasis into fact-checking. This has quickly given rise to the expanding wellness industry driven by influencers. This environment has turned these false narratives into money. Rather than prioritizing safety and health as they claim, the focus is capitalism and profit. Influencers offer up their own supplements and alternative remedies—many of which are unregulated and not backed by science. Meanwhile, lifestyle staples that have been proven to be perfectly fine to consume, like seed oils and carbohydrates, are being demonized.

This may seem like a distinctly online issue, but

many of these trends that we are seeing over social media are bleeding into real-life implications.

Misinformation online can and does impact health behaviors. They change how people view and interact with health, nutrition, and medical professionals. From unhealthy eating habits to vaccine and medication hesitancy, the results can lead to very dangerous public health consequences.



Part of the reason for these new shifts in misinformation is the decline of primary sources. A primary source is an original or firsthand account that provides direct evidence. A primary source would be an experimental research study or an interview. Secondary sources provide interpretations or recaps of primary sources and would include summaries or opinion posts. Secondary sources can be very useful in research, but the importance of primary sources cannot be understated. Information is most undiluted when it comes from the source. The issue that we are seeing with social media is the blind trust being placed into posts that are secondary sources. Many influencers can either make claims that aren't based on evidence or misinterpret the evidence to make false statements. With the nature of the social media algorithm, these claims can go viral instantly without anyone to fact-check them, which allows rumors to easily spread. Each stitch and repost brings us further and further from the original source in a convoluted game

of real-life telephone.

It would be nice to believe that everyone on social media is trustworthy and has good intentions, but unfortunately that is not the case. When health and wellness became a trend online, it was based on virality. The posts that end up going viral operate off of a very black-and-white way of thinking. So many claims are made that things are either terrible or amazing for your health. In reality, the truth lies in the nuance. Nuance that is hard to convey in a 60-second clip or 280-character limit. But in sacrificing the details for interaction, the vital information gets lost. Furthermore, our current political climate has both polarized people in terms of politics and politicized both science and healthcare. Issues like vaccination, masks, even taking Tylenol while pregnant have been framed as partisan issues. This politicization sows distrust towards medical professionals and instead drives patients towards politicians and influencers who have their own ideological alliances that may detract from scientific evidence.





Social media is also a breeding ground for fear. It spreads from person to person like an online epidemic, infecting everyone that comes into contact with it. Fear is one of the most powerful emotions. But when we start prioritizing emotion over fact, misinformation is more readily spread and accepted. It preys on people's anxieties and distorts people's perceptions and interactions with healthcare. For example, many people online will urge people to stop consuming "toxic" chemicals such as preservatives in food or parabens in

personal care items. In reality, these additives have necessary uses, like preserving the shelf life of a product to make it easier and *safer* to use. Regulating bodies such as the FDA and EFSA have deemed these materials safe in the quantities that they are used commercially. But due to rumors and fear, there are still large paraben- and preservative-free movements.

The real-world consequences are both dire and far-reaching. It can be easy to believe that online discourse will stay online, but they have been shown to have major effects on real-life health behaviors. There is a growing sense of distrust towards healthcare professionals and their advice, which leads to the degradation of healthcare as a whole. Many people who believe the anti-vaccination rhetoric have begun to ignore vaccination guidelines, which undermines one of the greatest mechanisms of primary prevention in public health. This creates more long-term health issues that are more complex and expensive to treat and burden

the healthcare system. The impact of such trends disproportionately affects marginalized communities who already have a more difficult time accessing health professionals and trusted sources. Many wellness brands and figures take advantage of the lack of trust to push products that are not scientifically backed or regulated for their own financial gain.

Unfortunately, some of the new wave of misinformation is being spread by government officials whose authority is undermining access and patient decision-making while also furthering confusion over who can be trusted.

All of this is very draining and discouraging, but the power of social media can also be used as a beacon of light through dark times. Social media allows medical providers and scientists to reach a wide range of viewers and provide a point of contact into healthcare that is often more accessible than an emergency room visit or scheduled doctor's appointment. Studies and healthcare advice can also be easily broken down and

explained at a level that is understandable to the average person.

The next step is to ask the question, what can we do? The key to preventing the spread of misinformation comes in two steps: fact-checking and critical thinking. We need to continue to promote health and media literacy starting at a young age through schooling and continue that education for adults. When people question the sources of information about their biases and authority, they can engage critically with the media they consume and become less susceptible to falsehoods and scams. It is essential to pursue information through individual research to verify claims with primary sources. We should also encourage social media platforms like Tiktok, Facebook, Twitter, etc., to stop platforming those who spread misinformation and instead use fact-checking services and promote verified sources. It is also important to recognize that many people are operating from a place of frustration, fear and anxiety. People are

more receptive to changing their thoughts and behaviors when approached with empathy and understanding rather than hostility. In a world where social media can reach millions in a matter of minutes, the struggle against misinformation is constant, and the responsibility is on all of us to amplify truth over fear and profit.



Disability, Accessibility and Being a Penguin



Sam Bruemmer

He/They
Freshman

English | Communications | Creative Writing

The tears didn't completely hit until he showed me the giant love letter he'd been hiding: a poster of my favorite show, framed and signed by all the cast members and staff. It was at least three feet tall and larger than my heart could carry. This was a community like I'd never known, and I was finally faced with the knowledge that it was too rare a thing to find again.

When I first joined the Penguin Project community theater program as a soft-spoken preteen, I had no idea

how much my life would change. Typically, mentors are partnered with a disabled teen or young adult to serve as their understudy and support system through months of rehearsals and a weekend of performances. But the program deviated from its usual structure in my first year because of COVID. I had barely dipped my toes in the water before working with one of the principal characters my second time. Luckily, one of the older artists took me under his wing and introduced me to a friend group of people who were all unabashedly themselves. I was starting to feel like I belonged.

The next year, however, threw me a curveball. Every artist requires their own attention, leadership style and experience level. Of course—they are all their own people with specific needs. Some folks just need a friend to chat with. Some need someone to operate their wheelchair and repeat all instructions four or five times. I thought that I was simply incapable of going beyond the “softer” skills. So color me surprised when I was paired with the infamously hyper, talkative, brash



young woman with Down Syndrome and a penchant for mischief.

I panicked. I cried. I drove home, doing deep breathing for the full 25 minutes, then talked to my parents and cried again. *"I can't do it,"* I said, *"they should never have paired me with her."* Within the first two practices, she ran away from me multiple times, invaded people's spaces while they were learning dances, took bathroom breaks lasting 10 minutes, and snatched someone else's fidget and yelled when asked to give it back. My voice threatened to break every time I used it—and she was extremely perceptive of my uncertainty. When I talked to the

staff members and brought them all my doubts and tears, they were incredibly kind, receptive and willing to offer any and all resources and advice. But they never once entertained the idea that the pairing was wrong. I'd signed up for the program, after all, and from watching my previous interactions and decisions, they concluded I was perfectly capable. So my new life began.

There was a lot to learn about Lily. I already knew that she liked to pick out her favorite people and hug them fiercely and cling to them even when they had to go elsewhere. I knew she liked to dance (and, notably, twerk) to Katy Perry and Snoop Dogg. I knew she loved chocolate and her mom and getting attention on stage.

What I didn't know is how upset she got when people refused to listen to her. I didn't know how she would write her name, over and

over again in big crayon, maybe to prove to everyone that she could. I didn't know how she would ask, *"where's dad?"* with fear in her voice and tears in her eyes.

It shocked me to see these parts of Lily. And then I asked myself, why? Why would it shock me that she wanted to be heard, or that she was proud of being able to write her name, or that she missed an absent dad? Of course she did. She was an entire person. She was three years older than me. Of course she had mood swings and ambitions and achievements and grief.

I've been made hyper-aware of how able-bodied and minded people talk about disabled



people. About how carefully, or carelessly, they tread around the subject. I've heard people throw around jokes with cruelty, criticize with ignorance and dribble niceties oblivious of their true impact. *"People with Down Syndrome are so sweet,"* they say, *"they're just so happy."* As if they're praising a puppy.

People with this attitude—who believe they are standing up for disabled people because they praise their kindness and joyfulness—come from good intentions but do incredible harm. People with this attitude would not know how to talk to Lily. Their perception of her is one-dimensional, and

their do-gooder facades fall when disabled people have complex emotions. If your value of a person stops once they stop falling into your quiet and innocent expectations, you simply don't value that person. You value an idea of them.

I'm ashamed that it took me a partnership with Lily to fully understand this concept. It should be easy. It should be common sense to expect complexities and difficulties and triumphs from everyone. But instead, this understanding is reserved for places like the Penguin Project.

I wish the whole world was Penguin. I wish the default approach to any person or situation was patience and a lack of assumptions. I wish we met everyone where they were at, praised each other for what we do, pushed each other to become even better. Instead, these basic expectations live in a bubble in the community center from 6

to 8 on Tuesdays and Thursdays. Instead, Lily has only one public place where she's guaranteed to be treated like a person.

If everyone had the Penguin Project approach, disabled people would be treated as individuals rather than as a taboo. In fact, *everyone* would benefit—would life not be better if patience and empathy were the ubiquitous norm? Would everyone not be better off if they had a basic knowledge of various disabilities and how to navigate any situation with ease? All you have to do is approach someone with friendliness and confidence. Assume they can respond instead of deferring to someone near them.



Respond to what they say even if it's not what you expected to hear. Ask clarifying questions and genuinely try to understand what's being communicated. Outline clear plans of what's going to happen and how. It's about being kind, being patient and communicating clearly. That's all there is to it, really.

That kind of world is possible. I've lived in it. That's why it was so heartbreaking to leave.

I had two more years and two more pairings after Lily, but something was fundamentally different about me. My confidence skyrocketed. My empathy was volcanic. Other mentors looked up to me; the staff trusted

me. I made more friends, and yet more friends, and created inside jokes, and organized hangouts. Things didn't automatically become easy, but I didn't want them to. I wanted to try as hard as I could. My role models from year one had become some of the greatest friends of my life.

I made it through the last bow of the last show relatively dry-eyed, but it wouldn't last. My friend presented me with the giant framed poster, and as I looked at each little signature, at each smiley face and love letter, at Lily's proud red letters, I cried for the home I'd never get back. I cried for the fact that, outside of the Penguin bubble, I'd watch the Lilys of the world get mistreated and overlooked. For the fact that most people wouldn't know how to stand up for her. That they wouldn't even try.

But I also cried for the fact that I just didn't want

to leave my friends. Because even if the whole world couldn't be Penguin Project, there were still hundreds of people who *did* get to have that home. My friends would live in that oasis without me, and every one of us would carry our knowledge and kindness everywhere we go. We joined Penguin and came out the other end changed for the better, such that we bring Penguin to every place we've gone and will go. While it's not the solution to other systemic issues, making yourself a home for others is the first step to a better and kinder world.

THE RIGHT TO REMAIN: HOME AS RESISTANCE



Sampriti Padmanaban

She/Her
Sophomore
Public Health | Health Management

What defines belonging? More importantly, who decides who belongs?

I eat dosa in my living room, watching the news as ICE raids tear apart homes down the street from me. Lately, I've been thinking about what it means to have a home in a world that makes it so easy to lose one. As ICE raids continue to devastate cities across the U.S., as families in Gaza try to rebuild in the midst of an ongoing genocide and as people in Sudan are displaced by war and famine, I keep coming

back to the same question: what makes a place yours? What makes another place not? What makes a home?

It feels cruel that something as personal as a home—found in the dim light of your kitchen, the people you love and the neighborhood you're a part of—can be taken away because of a line on a map or a law written by someone who's never known you. We're told that belonging is about citizenship or borders, but is it really? If I asked what home means to you, I'd be willing to wager that most people do not immediately think about their nationality or citizenship status.

Across the world, people are being stripped of their homes. However, this destruction is not acciden-



tal. It is a method of control. To destroy a home is to destroy history and extinguish the possibility of cultural continuity. Colonialism, displacement and deportation all share the same goal: to make people forget that they ever belonged in the first place. The destruction of home is a form of violence meant to erase memory, identity and culture.

In Palestine, this looks like bulldozed houses and families living under endless occupation. In Sudan, it looks like entire





communities scattered and starving, their displacement barely acknowledged in the global headlines. In the U.S., it looks like people who have spent decades building lives here being told they never belonged and being forcefully removed.

Was the idea of home ever meant to become political? I'm not sure. But when you have to fight to stay and when your people, language, and land are forcefully taken away, home automatically becomes an act of defiance.

In Palestine, this resistance has a name: Sumud. It is an Arabic word, meaning steadfastness. It emerged from the idea of steadfast perseverance, specifically in the wake of the Six-Day War in 1967 (fought between Israel and a coalition of numerous Arab states), where a num-

ber of Palestinians chose to stay and defend their land rather than evacuating. Since then, this term has taken on a renewed meaning in the face of the ongoing genocide, notably seen with the recent humanitarian aid vessel (carrying Greta Thunberg) taking on the name of "Global Sumud Flotilla."

There is a similar term called Nafeer, which also stems from the Arabic language and is rooted in Sudanese tradition. It means "a call to mobilize" and is seen through extensive networks of mutual aid, rooted in the belief of communal responsibility and solidarity. In more severely impacted areas such as Darfur, initiatives such as Emergency Response Rooms (ERR) have been created to function as local emergency governments, keeping the peace and delivering rapid care through volunteers.

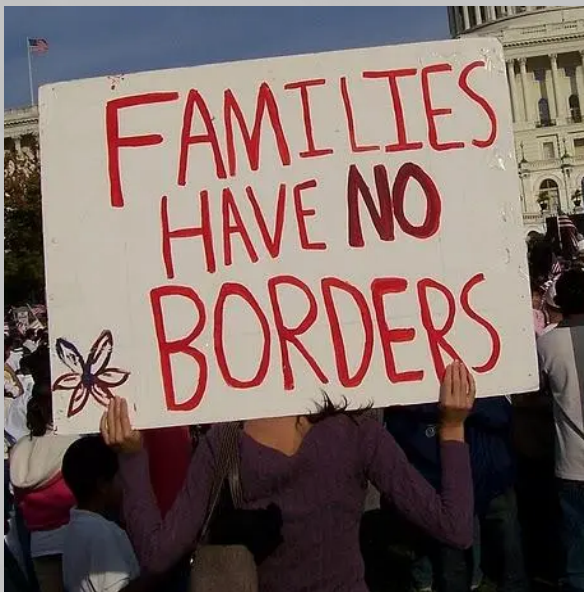
I see the same spirit of Sumud and Nafeer in acts of quiet rebellion around the world. I see it in immigrant families who open their doors to their communities, cook the foods of home and keep their languages alive. I see it in those that warn their neighbors about the presence

of ICE to keep them safe. These small acts remind me that, above all, our struggles are connected.

My story is not so different from the families down the street whose homes are being torn apart. I, too, am a product of immigrants who came to this country searching for a better life. And I, too, have dared to dream that I can

defined through borders, documents, and laws. But truthfully, home has always been what you make of it—who you care for, the cultures you carry and the traditions you practice. The Palestinian who plants olive trees on the land where her home once stood. The Sudanese family who shares what little they have in displacement camps. The

Home becomes a form of protest when it refuses erasure. Home becomes a form of protest when we rebuild walls that will only be bombed again. Home becomes a form of protest when we cross borders for the promise of a better life, despite knowing the risks.



reach for whatever opportunities this country has to offer me. What makes their dreams different from mine?

Is it the soil beneath your feet or the paperwork that says you can stay? Legally, home has been

immigrant mother in Chicago who turns her apartment into a refuge for her neighbors. These are all acts of taking up space, even when the world insists you have none.

To make a home under such conditions is to claim the right to exist. **To make a home, then, is to resist.**





Become a Neighbor: educate yourself, join protests, donate money, raise awareness.

No action is too small.

Resources (non exhaustive) are listed below.

Palestine: Palestine Children's Relief Fund (PCRF), International Medical Corps, Islamic Relief Fund

Sudan: Sudan Relief Fund, Mutual Aid Sudan Coalition (MASC), MSF Doctors Without Borders

United States: #EyesOnICE, Immigrant Defense Project, National Immigrant Justice Center

St. Louis: ICE Hotline (314) 370-7080, @50501stlouis on Instagram, @wearethepeoplestl on Instagram

“In you is the glittering Beirut pavement after rain. The ports of Boston. In you are both my grandmothers’ rebellious blood, following men, escaping wars, from one country to another, my mother’s leavings, my aunts’. The rage and humiliation and exile. In you is the harm and rejoicing and help of generations of women. In you live the people that made you. All of them. I wouldn’t give you another story even if I could, for this is the one that bore you, and it is heavy and dazzling and the truth.”

- I’ll Tell You When I’m Home: A Memoir by Hala Alyan



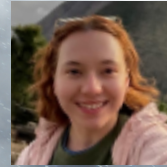
Poetry

Where the Map Won't Hold Me

Alexandra Ogarrio Santiago

She/Her
Senior

Environmental Science | Anthropology



I wrote this poem because 'pa' 'lante' stopped being just a phrase and became a way of living. This semester I have pushed myself immensely, but instead of breaking under the weight of everything that tried to pull me back, I have learned how to move through it, control it, and come out clearer. For the first time, I feel like my life isn't happening around me, I am shaping it. This poem was inspired by that shift, finally feeling like myself, finally feeling aligned, finally stepping forward and on my own terms. It's the moment where "forward" stopped being a direction and started being my identity.



Born in the wrong coordinates,
at least that's how it's always felt.

Too loud for one world,
too quiet for another.

Too foreign here,
too familiar there.

Every place insists I'm missing a piece
I'm supposed to have.

Learned early that belonging isn't a location.

It's a bruise you press on just to check
if you're still yourself.

It's the echo you hear when you walk away
from rooms that tried to shrink you.

It's the map inside your ribs
that refuses to stay still.

People like me are always in transit,
not tourists, not natives, not guests,
just the ones who carry their purpose
like a smuggled truth.

Every step forward is a small rebellion,
every detour a reminder
that the world didn't build a place for me,
so I'll have to build one myself.

And still, the voice inside me whispers
what I imagine my grandfathers telling me:

¡Pa' 'lante!

Not because the path is clear,
but because stopping has never been an option.

¡Pa' 'lante!

Through the cities that mispronounce me,
through the homes that outgrew me,
through the mirrors that ask
who I'm supposed to be this time.

I carry a bigger purpose than any border can name.

I move with the weight of those
who pushed before me
and the hope of those who will follow.

Maybe I'll never fit clearly anywhere.

Too much heart, too much mouth,
too much history in my spine.

But I've learned that "too"
is just another word for alive.

So I keep going,
even when the ground shifts,
even when the world says stay still.

¡Pa' 'lante!

Because I'm not done becoming.

¡Pa' 'lante!

Because purpose is a compass
that always points toward the future.

¡Pa' 'lante!

Because somewhere ahead,
not here, not there,
but forward,

I'll carve out a place
that finally fits the shape of me.

THE GIRL WHO HANGES THE SUN

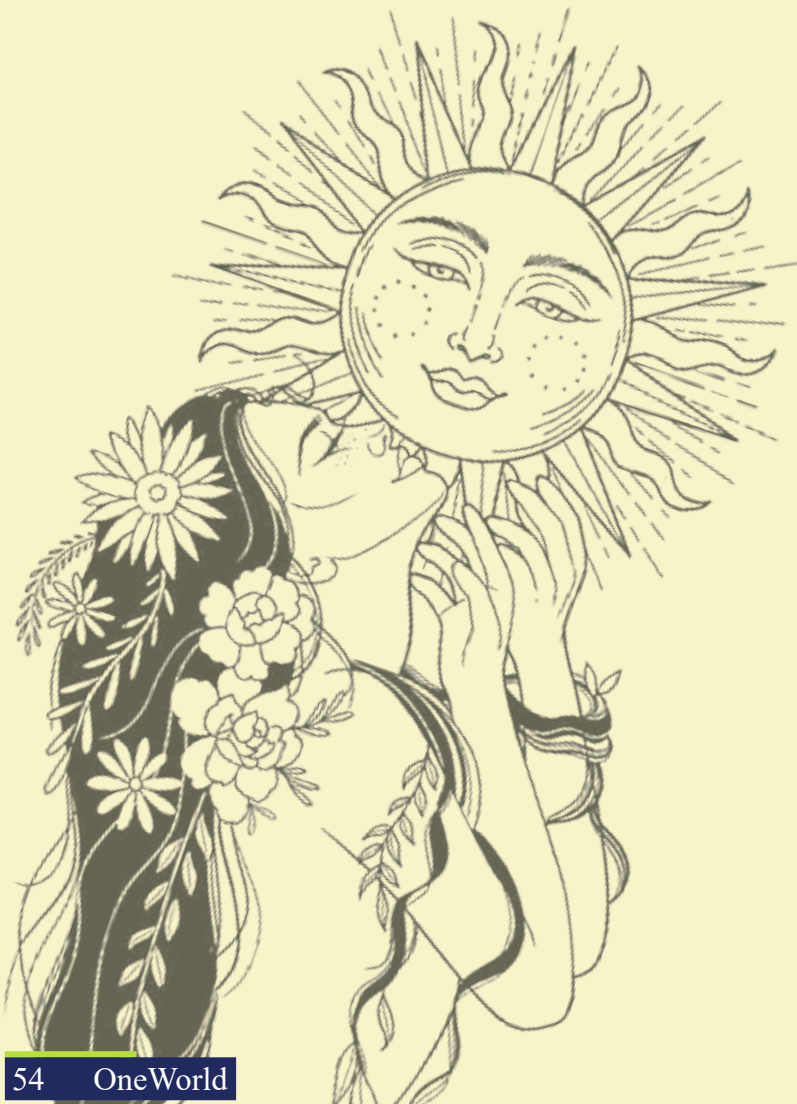
Brynn Drake

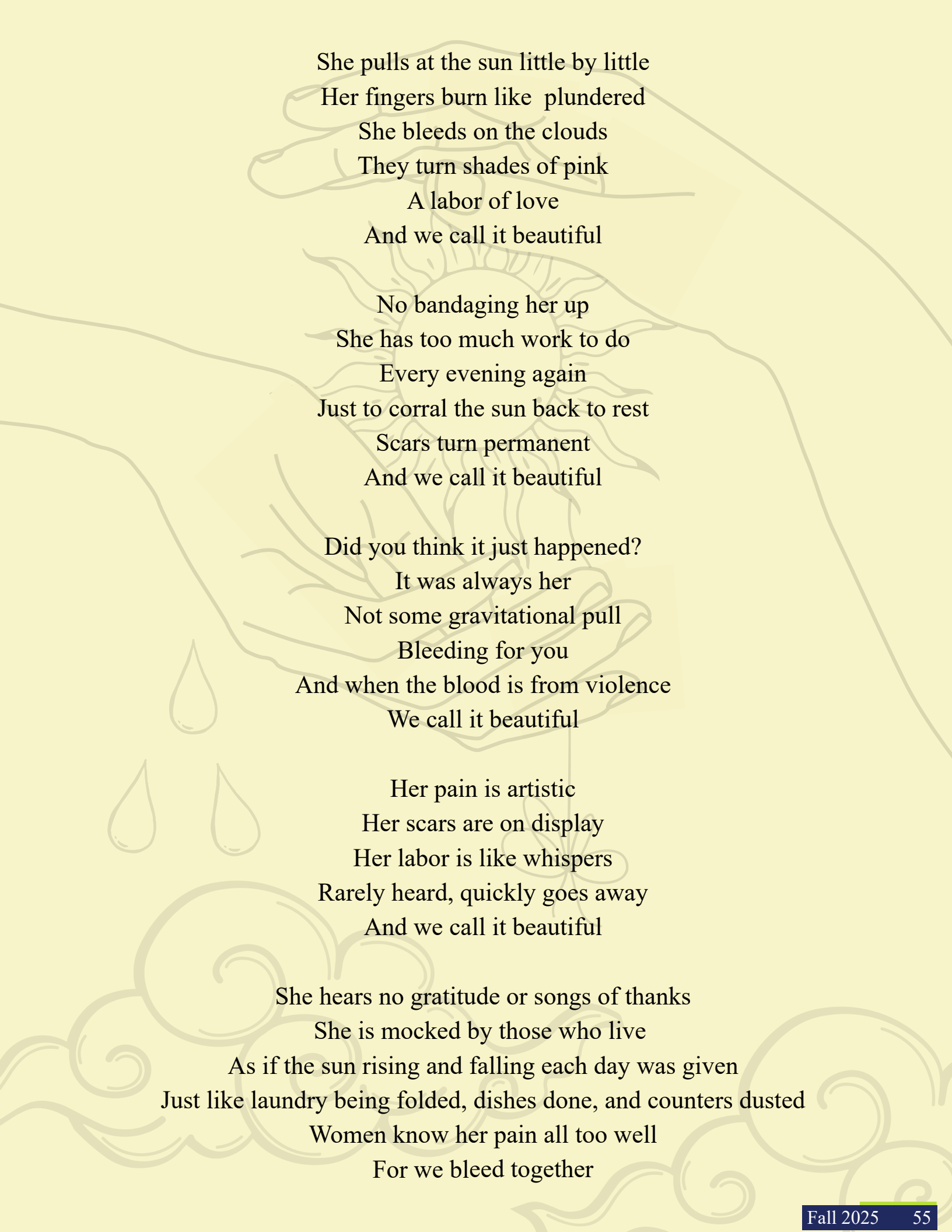
She/Her
Senior

Psychology | Political Science



This poem is meant to emphasize the historically women-led invisible labor. This work is rarely acknowledged or thanked, however it takes a toll on women. In turn, women are praised for being good mothers, wives, daughters, rather than removing this burden. This praise is more of a manipulation tactic to encourage the same results, rather than authentic praise: “and we call it beautiful.”





She pulls at the sun little by little
Her fingers burn like plundered
She bleeds on the clouds
They turn shades of pink
A labor of love
And we call it beautiful

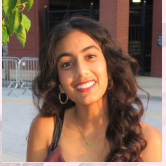
No bandaging her up
She has too much work to do
Every evening again
Just to corral the sun back to rest
Scars turn permanent
And we call it beautiful

Did you think it just happened?
It was always her
Not some gravitational pull
Bleeding for you
And when the blood is from violence
We call it beautiful

Her pain is artistic
Her scars are on display
Her labor is like whispers
Rarely heard, quickly goes away
And we call it beautiful

She hears no gratitude or songs of thanks
She is mocked by those who live
As if the sun rising and falling each day was given
Just like laundry being folded, dishes done, and counters dusted
Women know her pain all too well
For we bleed together

Women's World



Diya Patel

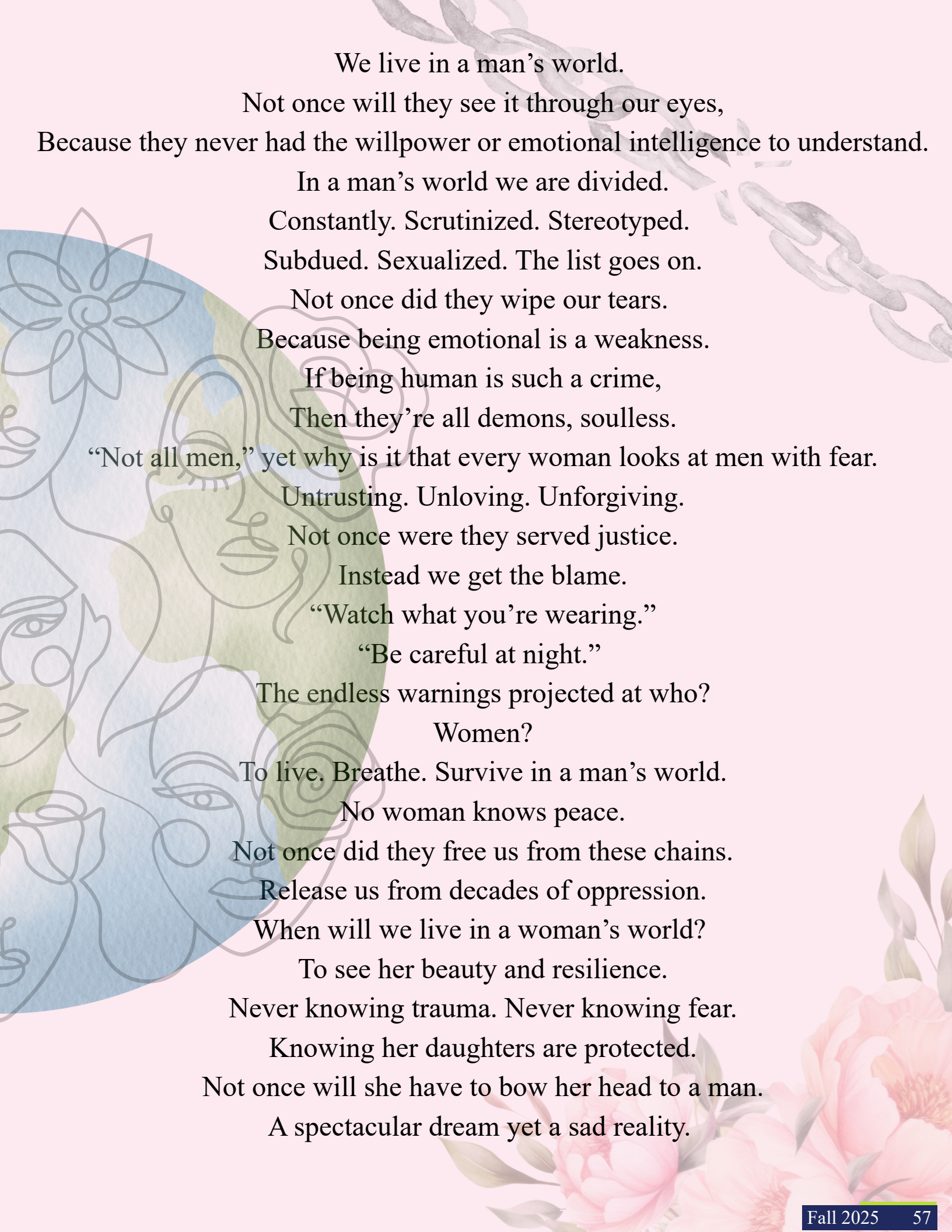
She/Her

Junior

Health Management | Biology

This poem was inspired by the frustration and anger I felt watching our political system debate over reproductive rights. It was as if our society dismissed us as human beings. Our society invalidates women's emotions and their pain; It should never be hidden away or silenced. We must break through societal pressures and break through the chains. Female rage is real. It gives us a voice against systemic inequalities and injustice when society fails to protect women. This poem serves as a challenge to society's expectations and a tribute to all women actively fighting for equality.



The background of the page features a complex illustration. A heavy metal chain is draped across the top right. On the left side, there is a stylized, layered illustration of a woman's face in shades of blue and green. In the bottom right corner, there are detailed pink roses. The text is centered and written in a black, serif font.

We live in a man's world.

Not once will they see it through our eyes,
Because they never had the willpower or emotional intelligence to understand.

In a man's world we are divided.

Constantly. Scrutinized. Stereotyped.

Subdued. Sexualized. The list goes on.

Not once did they wipe our tears.

Because being emotional is a weakness.

If being human is such a crime,

Then they're all demons, soulless.

"Not all men," yet why is it that every woman looks at men with fear.

Untrusting. Unloving. Unforgiving.

Not once were they served justice.

Instead we get the blame.

"Watch what you're wearing."

"Be careful at night."

The endless warnings projected at who?

Women?

To live. Breathe. Survive in a man's world.

No woman knows peace.

Not once did they free us from these chains.

Release us from decades of oppression.

When will we live in a woman's world?

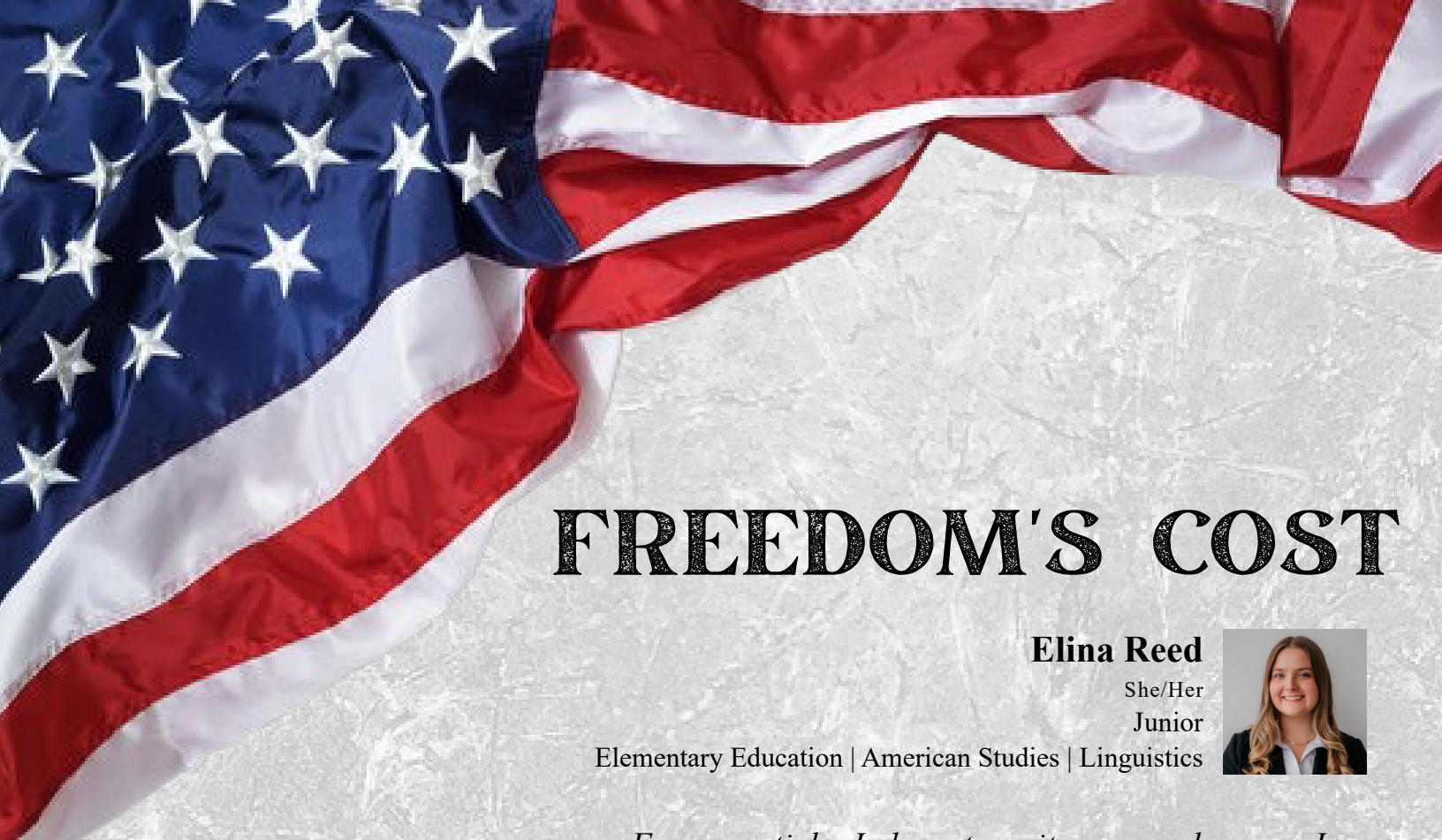
To see her beauty and resilience.

Never knowing trauma. Never knowing fear.

Knowing her daughters are protected.

Not once will she have to bow her head to a man.

A spectacular dream yet a sad reality.



FREEDOM'S COST

Elina Reed

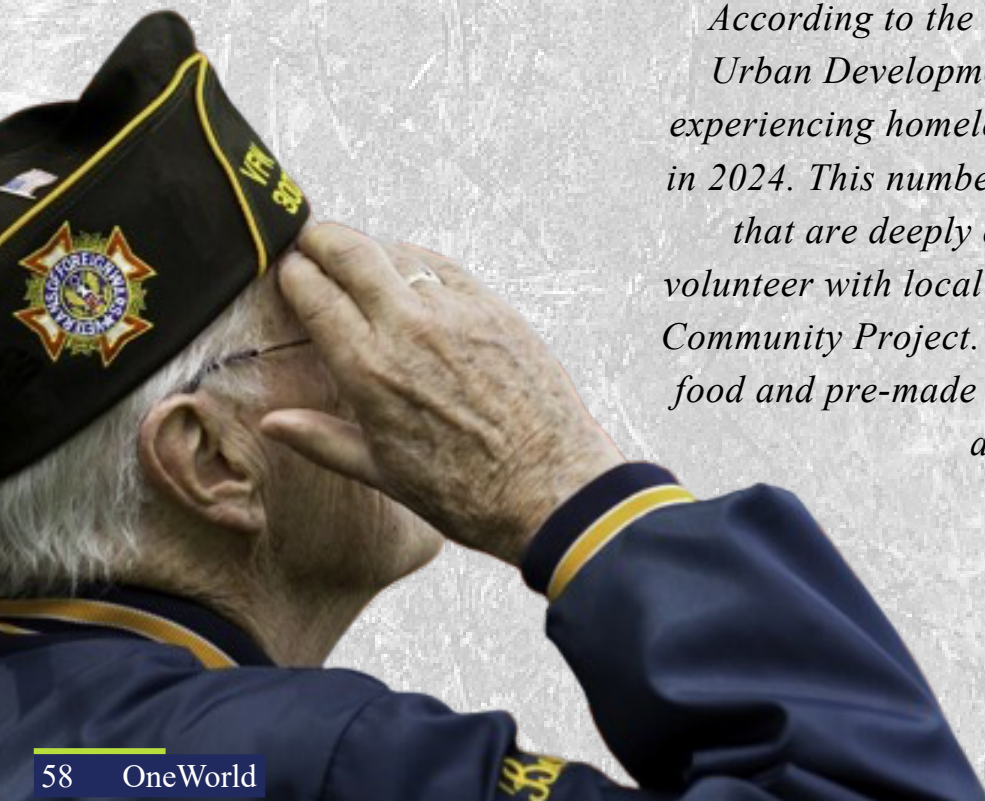
She/Her
Junior

Elementary Education | American Studies | Linguistics



For my article, I chose to write a poem because I believe that poetry captures raw emotion in a way that other forms of writing cannot. Poetry has the power to encourage critical reflection for its readers. It can evoke empathy and foster a deeper understanding of the world around us. Through this poem, I seek to challenge injustice and advocate for America's veterans.

According to the U.S. Department of Housing and Urban Development, the total number of veterans experiencing homelessness reached 32,882 individuals in 2024. This number reflects issues within our country that are deeply concerning. I encourage you to volunteer with local organizations such as the Veterans Community Project. They also accept donations such as food and pre-made hygiene kits. You can contact them at 314-501-2810.



Beneath the flags that flap and fade,
a man sleeps where the shadows trade
his medals pawned, his stories lost,
his freedom won at *freedom's cost*.



The streets remember boots once proud,
marching steady, heads unbowed;
now cardboard walls and weary eyes
salute the cold, indifferent skies.

A nation built on sacrifice
turns away, then moralizes
“home of the brave,” yet still we see
so many left without a key.





HOME

Warsan Shire

(1988 - Present), poem written in 2015
British Writer and Poet



Warsan Shire has said that she was inspired to write her poem “Home” by a visit to an abandoned Somali Embassy in Rome where refugees were living. A visit that followed the suicide of a young refugee the night before. Shire wrote the poem for refugees and anyone who has experienced similar grief and trauma, aiming to give voice to those who are often unheard and on their journey to redefining their home.





no one leaves home unless
home is the mouth of a shark
you only run for the border
when you see the whole city running
as well

your neighbors running faster than you
breath bloody in their throats
the boy you went to school with
who kissed you dizzy behind the old
tin factory
is holding a gun bigger than his body
you only leave home
when home won't let you stay.

no one leaves home unless home
chases you
fire under feet
hot blood in your belly
it's not something you ever thought of
doing
until the blade burnt threats into
your neck and even then you carried
the anthrm under
your breath
only tearing up your passport in an
airport toilets
sobbing as each mouthful of paper
made it clear that you wouldn't be
going back.

you have to understand,
that no one puts their children in a boat
unless the water is safer than the land
no one burns their palms
under trains
beneath carriages
no one spends days and nights in the
stomach of a truck
feeding on newspaper unless the miles
travelled
means something more than journey.
no one crawls under fences
no one wants to be beaten
pitied
no one chooses refugee camps
or strip searches where your
body is left aching
or prison,
because prison is safer
than a city of fire
and one prison guard
in the night
is better than a truckload
of men who look like your father
no one could take it
no one could stomach it
no one skin would be tough enough



the
go home black
refugees
dirty immigrants
asylum seeker
sucking our country dry
dark with their hands out
they smell strange
savage
messed up their country and now they
went
to mess ours up
how do the words
the dirty looks
roll off your backs
maybe because the blow is softer
than a limb torn off
or the words are more tender
than fourteen men between
your legs
or the insults are easier
to swallow
than rubble
than bone
than your child body
in pieces.

i want to go home, but home is the
mouth of a shark
home is the barrel of the gun
and no one would leave home
unless home chased you to the shore
unless home told you
to quicken your legs
leave your clothes behind
crawl through the desert
wade through the oceans
drown
save
be hunger
beg
forget pride
your survival is more important
no one leaves home until home is a
sweaty voice in your ear
saying-
leave,
run away from me now
i don't know what i've become
but i know that anywhere
is safer than here

Photography

“That’s the thing about immigrants: they can’t escape their history any more than you yourself can lose your shadow.” - Jhumpa Lahiri



MOMENTS IN THE CITIES

Here are some photos I took while traveling in New York during Easter Break, as well as a photo from the Lorde concert.

When I travel, I mainly enjoy capturing special moments of interesting people, as they tell a story and fully represent the life of the city. These are just photos of some of the interesting people I encountered on my travels.

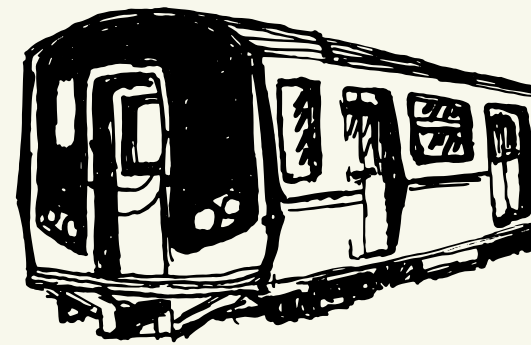


Reagan Stock

She/Her

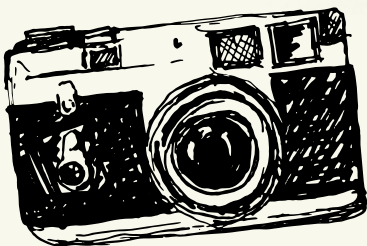
Sophomore

Biostatistics | German Studies



“AS I ARRIVED TO THE JFK AIRPORT IN NEW YORK, WE SAW THE ‘I LOVE NEW YORK’ SIGN AS WE WERE EXITING THE ARRIVAL TERMINAL, AND THE LIGHT WAS JUST SO PERFECT.”

NEW YORK SIGN [04/17/25]



“THIS IS A FAMILY I SAW WALKING TO THE PLATFORM AS I WAS WAITING FOR OUR TRAIN FROM THE AIRPORT.”

FAMILY IN THE SUBWAY STATION [04/17/25]



“WE WERE APPROACHING THE STATUE OF LIBERTY ON THE FERRY AND THE CLOSER WE GOT THE HEADS BEGAN TO TURN TOWARDS THE MONUMENT. EVERYONE GOT THEIR PHONES AND STARTED TAKING PICTURES OF THE STATUE.”

FERRY RIDE TO STATUE OF LIBERTY

[04/19/25]



UKRAINE PROTEST IN TIMES SQUARE

[04/17/25]

“AS WE WERE VISITING TIMES SQUARE, THERE WAS A PROTEST HAPPENING AND THEY WANTED US TO SEE THAT IT WAS FOR UKRAINE AND SHOW US THE DAMAGE THAT HAS BEEN DONE. THEY WERE ASKING FOR HELP AND SUPPORT. THEY HAD SIGNS THAT URGED PEOPLE TO SEE THE DAMAGE THAT WAS HAPPENING TO THEIR PEOPLE AND THEY WERE HOLDING PLAYS TO SHOW THEY ARE BOTH AMERICAN AND UKRAINIAN.”

A photograph of the Statue of Liberty, showing the statue from the waist up, holding the torch in her right hand and the tablet in her left. The image is torn at the edges.

“AS WE WERE
GETTING CLOSER TO
THE STATUE OF
LIBERTY, I TOOK THIS
PICTURE OF IT FROM
AFAR.”

**THE STATUE
OF LIBERTY**
[04/19/25]

“AT LORDE’S CONCERT IN ST. LOUIS, SHE
WAS PERFORMING HER SONG ‘**TEAM**,’
AND AS SHE SANG THE LYRICS, SHE
SANG: ‘**AND YOU KNOW, WE’RE ON EACH
OTHER’S TEAM**,’ THE LIGHTS SWITCHED
TO THE COLORS OF THE PALESTINIAN
FLAG TO SHOW HER SUPPORT FOR THE
PALESTINIAN PEOPLE.”



**LORDE PAYS TRIBUTE
TO PALESTINE**
[10/08/25]

A photograph of a protest in Times Square. A person is holding a large Ukrainian flag. In the background, there are other people and signs, including one that says "HARRIET MANSION". The image is torn at the edges.

“WHEN I WAS IN TIMES
SQUARE, THERE WAS AN
UKRAINE PROTEST
ASKING FOR SUPPORT
AND HELP FOR THEIR
COUNTRY. THEY WERE
LINED UP AND MARCHED
AWAY WAVING THEIR
FLAGS AND SIGNS HIGH
IN THE AIR”

**UKRAINE FLAG IN
TIMES SQUARE**
[04/17/25]





What does 'Home' mean to us?



To me, home means comfort, belonging and peace. A place where
I truly feel myself.

Home is the 14 years of love given to me, and it's a lifetime of
haunting grief that echoes a reminder of your heartbeat and spirit
now that your love is gone.

Home is comfort. A serenity amongst a storm. It's the sweet scent
of cinnamon and spices that await along with the warm perpetual
blanket of love. It's timeless. A feeling never to be outgrown.

A place where I can feel safe enough to cry.

Home is where my heart will stop beating and my lungs will quit
working, but I'll be too comforted to care.

A place of safety. A place where I can be myself and wouldn't
have to worry.

A headspace of cohesiveness. A calm that soothes the soul.

Home is not a place, but a person.

A place where we love to stay.

My mother's cooking.

A feeling of warmth and belonging.





What does ‘Redefining Home’ mean to us?



It means expanding the idea of home beyond a physical space to include people, experiences and connections that give a true sense of belonging.

Making the place we live safe, having a new world become the place we want.

I believe home should be a special place meant to be shared with the people we love. A place where we belong and a place where we are loved. Sometimes we experience this with people other than our family. It's the beauty of redefining home and becoming the embodiment of home. The idea of home travels with you and the special people you meet in your life.

Trying to find home again when it's been lost, and home isn't home anymore. You're trying to rebuild it and redefine it so that you have a place to call home again all while trying to heal from the grief of the home you've lost.

To open our hearts to new possibilities.

Home is often times thought of as a place, but I think redefining it makes us think of it as a feeling instead. That's what it means to me. It also makes me think of how I have had many homes, and none of them felt like home to me, so I need to redefine it for my own sake.

Prioritizing what is truly important in life and embracing others.

Making peace with your identity, through rediscovery of self.

What home truly means to someone or where a home should be/could be to someone.

Home can mean different things to people, and redefining can mean that instead of the physical house or apartment as a home, it can change to whatever someone may think like a person or an outside place!





Making the...

F L A G !



“If there is a book you want to read, but it hasn't been written yet, then you must write it.”
- Audre Lorde

Protest Guidelines & Tips

This is a highly condensed summary sheet from “We Keep Us Safe: OneWorld x CSA Protest Safety Workshop.” It is not all-encompassing. The below was sourced from NRDC, NLG, ACLU, Wired and FIRE. Visit those sources for more detailed information.

Preparing for a Protest:

1. Protect your identity: cover identifiable tattoos or scars. You may choose to wear a mask. Wear nondescript clothing.
2. Write down the following numbers, either on a separate piece of paper or on your body.
 - a. STL Jail Support (or your local jails support): (314) 312 - 0836
 - b. Legal council or an attorney. Several law firms offer pro bono representation for arrested protesters. Research the firms in your area.
 - c. Emergency contact. They should know your full legal name, DOB, any medical needs, and your whereabouts before a protest. They should not be at the protest.
3. Always research the demonstration. Who are the organizers? Is the route available? Where are the exits?
4. Secure your device or use an alternative device. Disable biometric passwords such as face ID and fingerprint.
5. Bring: Cash, ID, a few days' worth of essential medications and water, and a buddy. Do not wear contact lenses. Dress appropriately for the weather.

At a Demonstration:

1. Stay vigilant. Always know where your buddy is. Always know where the exits are. Listen to the organizers and any staff they have. They are usually identifiable through vests/other apparel.
2. Do not connect to any local WiFi or turn your data on (use Airplane Mode but research since some information may still be available in this mode).
3. KNOW YOUR RIGHTS! The following includes direct wording from the sources above.
 - a. Police need a warrant to search your phone. However, biometric passwords are an exception.
 - b. If police have reasonable suspicion that you are involved in or about to commit criminal activity, they can frisk your outer clothing to search for weapons.
 - c. Unless entering a secure area, police can only search bags if they have probable cause that it contains contraband, weapons or evidence of illegal activity.
 - d. When you are lawfully present in any public space, you have the right to photograph anything in plain view, including federal buildings and the police. (On private property, the owner may set rules about photography or video). If you take photos or videos, do so while your phone is locked.
 - e. Police may not break up a gathering unless there is a clear and present danger of riot, disorder, interference with traffic, or other immediate threat to public safety. If officers issue a dispersal order, they must provide a reasonable opportunity to comply, including sufficient time and a clear, unobstructed exit path. You must obey such an order or risk arrest.
 - f. The First Amendment broadly protects speech, including controversial viewpoints and criticism of virtually anything, including government officials, but there are limits. You can be arrested for encouraging “imminent” violence or other immediate illegal activities that threaten harm to people or property. Violence or property destruction (i.e., criminal activity) does not become constitutional simply because you do it while expressing a political message.



Did you enjoy those
articles? Maybe they
inspired you to write
using your own voice?



Have a cool story to tell?

Is Social Justice your passion?

Do you need a platform for your voice?

Secretly enjoy editing articles and
looking for grammar errors?

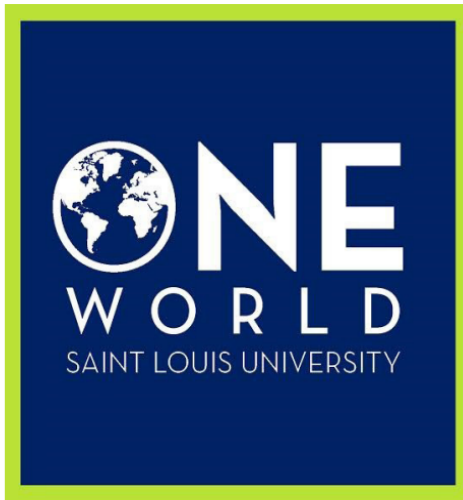
Have an artistic soul and love
graphic design?



You could be our next writer,
designer or editor!

Join our OneWorld Team,
Be part of SLU's Change!





OUR MISSION

We are already one, but we imagine that we are not. OneWorld exists to rediscover that, while we are many in our cultures, religions, and struggles, we are one in our common humanity. We yearn to remove the barriers of ignorance and injustice, because the most basic and unchanging truth that unites us is the infinite value of the human person. OneWorld emphasizes this unity by raising awareness of social injustice, inspiring action and transforming our hearts, minds and society.

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The support of OneWorld's sponsors ensure that our organization will continue to grow and become a more sustainable and meaningful community project. We're in the process of updating our email address. Message our Instagram for all questions and offers.



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“Wherever you stand, be the soul of that place.”



*“Home isn’t where the walls stand. It’s
where the stories continue.”*